Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/memoirsjournal00judg

MEMOIRS AND JOURNAL

OF

HUGH JUDGE;

A MEMBER OF THE SOCIETY OF FRIENDS,
AND MINISTER OF THE GOSPEL;

CONTAINING

AN ACCOUNT OF HIS LIFE,

RELIGIOUS OBSERVATIONS,

AND

TRAVELS IN THE WORK OF THE MINISTRY.

BYBERRY:

PUBLISHED BY JOHN AND ISAAC COMLY.

J. Richards, Printer, Philadelphia.

1841.

UNIV. OF CALIFORNIA
ALDOS ANDERSON
LIBRARY

BX
8

CONTENTS.

Early life page 1. His learning to be a miller, 6. Silent worship, 7. First appearance in the ministry, 9. Removal to Pikeland, 10. Joining Friends and marriage, 10. Removal to Concord, 11. Visiting families, 13. First visit to Hopewell, Virginia, 16. Removal to Brandywine, 25. Voyage to Nantucket and letter to Edward Hatton, 26—to his wife, 28. Certificate to perform a religious visit to the Southern States, 30. Travels in Virginia, 33—N. Carolina, 38—S. Carolina, 40. Return home, 48. At neighbouring meetings, 49, 50. Fly in the wheat and reflections, 51. Exercises, Deaths, Visit to Concord, 52, 3. Wm. Jackson's visit, reflections, 54, 5. Meeting of millers, 60. Mary Ferris, 61–3. Journey to Duck Creek in Delaware on account of coloured people, 68. Burial of Samuel Starr, 71. Do. Robert Valentine, 72. Letter to Joseph Townsend, 73. Deep exercises, 74. Death of Anna Byrnes, 82. Yearly Meeting in Philadelphia, 84, 5. Discouragements about temporal matters, 88. Cautionary Remarks on conversation, 92. Quarterly meeting,—Job Scott, 95. Conference at White Clay Creek, 96. Visit of Richard and Thomas Titus, remarks, 99. Burial of Edith Sharpless, and testimony concerning her, 100. Letter to Thomas Byrnes, 102. Thomas Colley, 104. Visit to Baltimore Yearly Meeting, 108. Second letter to Thomas Byrnes, 111. On Gospel ministry, 115. Visit of Charity Cook and companions, 116. Letter to Norris Jones, 117. On ministry, 120. Address to his children, 122. Daniel Offley, 124. Decease of John Perry, 125. Mournful Reflections, 127. On industry and charity, 130. Moderation and Fashions, 132. Remarks on Social converse, 135. On charity and unity, 137. Journey to Maryland, 139. Letter to Sarah Harrison, 140—to a young man, 142—to Peter Yarnall, 142. Wet season, 145. Thomas Carlton's, 146. Reflections on the declension of society, 147, 8. Remarks on lifeless formality, 150. Yearly Meeting, 152. Letter to Charity Cook, 155. Low season, 158. Visit to aged people, 163. At London Grove, 164. Spring meeting at Philadelphia, 166. Address to his children, 167. Low state of society, 169. Accident to his wife, 170. Visit to H. West, 171. Visit to Salem Quarter with Eli Yarnall, 172. On contentment, 176. On pride and fashions, 177, 8. Visiting families at White Clay Creek and Wilmington, 179. Journey to New York and New England in 1790, 180—Rahway, Long Island, 183—New York Yearly Meeting, 185—Rhode Island, 186–8. Account of Norris Jones, 190. Wheat failure in New England, 193. Silent Meetings, 197. Kennebeck country, exposures, 200. Remarkable convincement, 201, 2. Searching labours at Hailestown, 204.

ALDINE BOOK CO. NOV 25 '42 LIBRARY SETS

416576

Customs in new settlements, 206, 7. Superficial papers of acknowledgment, 208. Close trials at Hailestown, 211—and at Dover, 213. Explanation of Friends' principles at Greene, 215. Letter to his wife, 218. Remarks on reading the scriptures, plainness, &c. 223. Richard Mott, 224. New York state, Vermont, travels there, 227 to 231. Review of his journey and return home, 231. Attended Long Island Yearly Meeting, 1792; Letter to his son Thomas, 232. His removal to New Rochelle, 234. Mary Griffin, Yearly Meeting, 235, 6. Yearly Meeting of ministers and elders, New York; committee appointed to visit select meetings, 237, 8—proceedings, 239, 40. Letter to John Kendall, 241. Removal to N. York, 243. Yellow fever there in 1798; his children sick, 244. Visit to the western parts of N. York state, 245 to 253. Journey to Upper Canada, 254. Religious opportunity with Indians and others, at St. Regis, 259. Remarks on early settlers, 261. Accident, and remarks thereon, 267. Cautions to travelling Friends, 268. Preparative meeting at Adolphus-town, 269. Review of his labours, 273. Cautions, 275. Return home, 277. Improvement of time, 279. Second visit to New England, with Willet Hicks, 280. Return by way of Vermont, 286. Death of Gervas Johnson, 287. Letters to his son, 288. Visit to the upper Quarters on Yearly Meeting's committee, 289. Remarks, 292, 4. Yellow fever in New York, 295. Death of his daughter, Esther, 301. Removal to Little Falls in Maryland, 302. Baltimore Yearly Meeting, *ib.* State of society, 305. Removal to Baltimore, 306. On social converse, 308. Letter to Friends, 312. Death of Jacob Lindley and Thomas Scattergood, 316. Journey to Ohio, 317. Removal there, 319. Barnesville, 320. Attendance of the Yearly Meetings of Philadelphia, New York and Rhode Island, 321–5. Mount Pleasant, 325. Visit to Alum Creek and Owl Creek, 327. Visit with his wife to Baltimore Yearly Meeting, 329. Lewistown, 330. Return home, 335. Visit in Ohio to families and meetings, 336. Journey to Baltimore, 338. Indiana Yearly Meeting, 340. Visit to Indiana, 341. Sickness of his wife, 346. Journey over the mountains eastward, 348. Death of his wife, 349. Journey to Pennsylvania, New York, &c. 351. On Job Scott's Salvation by Christ, 352. Letter from John Hunt, of Darby, 354. H. J.'s answer, and account of Elias Hicks, 356. His attending Philadelphia and New York Yearly Meetings, 360. Account of his severe illness, 362. Family visits, 364. His death and burial, 368. His daughter's account of him, 369.

APPENDIX.

Memoir of his wife Susanna Judge, 371. Death of Joseph West, 374. Job Scott's letter to her, 376. Yearly Meeting of 1791, Robert Nesbit, 386. Her journey to Carolina, 392. Her death, 395.

MEMOIRS AND JOURNAL OF HUGH JUDGE.

The parents of Hugh Judge emigrated from Ireland, and settled in Philadelphia. They were of the Roman catholic profession of religion, and were said to be very strict in their adherence to the customs and ceremonies of that church. They had two sons, of which Hugh was the younger; and they were both baptized in their infancy. After the death of his father, Hugh was placed out apprentice by his mother, Margaret Judge. His elder brother was said to be an uncommonly promising youth; but he died at about the age of eighteen years. His death made a deep impression on Hugh's mind, and he felt his situation as being almost alone in the world, having no relative in this country but his widowed mother. It is probable that this was the season of Divine visitation to his soul, alluded to in the following brief narrative of his early life.

It is said Hugh Judge had no personal acquaintance with Friends in his youth, perhaps during his apprenticeship: but as he grew towards manhood, observing them to be a plain, honest people, he was induced to go to their meetings. This he did for some time, without the knowledge or consent of his mother, who was exceedingly opposed to his religious scruples, and leaving the catholic church. At length, however, she became better reconciled to his change; and after he came forth in the ministry, she attended a Friends' meeting in Philadelphia, where

Hugh appeared in testimony. In the afternoon, as they were sitting together, she drew her chair near to him, and, turning her head on one side, looked him full in the face, addressing him in these words: "Hughey, dear, I was afraid for you to day;—indeed I was. You know you had no edecation at all,—at all, for that business. But I thought you made out very well,—indeed I did, Hughey."

If this anecdote is correct, it must have been a satisfaction to Hugh that his mother was thus far reconciled to his coming amongst Friends. No account is found among his papers of the day of his birth; it appears, however, from a comparison of dates, to have occurred in or about the year 1750.

From some detached memorandums, a part of which are lost or wanting, we have collected the following sketch of his early life and first appearance in the ministry, as written by himself.

"In the days of my youth, being placed out apprentice to earn my living, I was deprived of the portion of learning which I ought to have had; and which, if I had had the opportunity, I should have taken without much difficulty. What little time I went to school, I learned fast. I believe I was but one day in learning my letters, and in less than a week I got to reading, in which I took great delight. But I think I did not go to school more than one month in the quarter, and then I had to work hard in the mornings before I went: for, although I was but young, perhaps about twelve or thirteen years of age, yet a portion of work was allotted me every morning; not only to make fires and to fodder the creatures, but also to thresh twenty-four sheaves of

wheat: and being in the winter season, it required my rising before day in order to accomplish my task of work before I went to school. But the Lord inclined my heart to seek him in those my youthful days; though at times, through hard usage, I revolted and gave myself up to a reprobate life. Some times I was tempted to run away, not caring much what became of me, and thinking I could not fare much worse if I spent my days in a prison. But thou, O Father, restrained me, for thou hadst a work for me to do; and as thou wast preparing me for it, thou turnedst those crosses and disappointments into blessings. Thou wast my father and my friend, for I had none to cry unto but thee, and thou didst hear me and comfort me. Thou madest hard things easy, and bitter things sweet, and thou reconciled me to my situation.

As I grew up, I had this consolation, that I was faithful in my master's business. He was for the most part a quiet, inoffensive man; but my mistress and myself were too much of a temper to agree well together; until Truth took hold of my mind and chained down my strong passions, which with hers used to rise very high at times. She was a woman of ungovernable passion, and would sometimes break out upon me in great rage about my work, although I was but young in years. Oh! the injury done to youth, by being placed under such who have no government of their own tempers! I believe many have been ruined thereby, and driven into things that have brought lasting shame and disgrace upon them. It was nothing short of the goodness of the Shepherd of Israel that kept me from falling into gross enormities; for even when I was tempted

thereto, he raised an abhorrence in my mind against it. He stepped in between, as it were, and would not suffer me to fall into the jaws of the devourer. Oh! matchless, unfathomable love! What shall I render,—what have I to render unto thee, O Father of mercies, for all thy benefits? My tongue and my pen are far too short to set forth one half thy praise. It is thine own works that praise thee, and I record it to thy honour.

During those days of the tendering visitations of Divine love to my soul, I used frequently when I went out to work in the fields, to take my book along with me, and when I had a little leisure, I found great satisfaction in reading.

In the neighbourhood where I lived, there were many young people, who used frequently to collect together and make merry nights, as they called them. Their amusements were such as card-playing, singing, dancing, &c. in which I also took much delight, and often went to these night meetings; insomuch that there was a prospect of my becoming a proficient in these vanities. But, to the praise of the ever worthy name of my God, be it spoken,—he left me not, but followed me with reproof; his light and his Truth showing me that the course I was pursuing led down to the chambers of death, and thither I was hastening, if I continued in that way. This alarmed me, and caused me to bemoan my situation; so that under these convictions I endeavoured to keep from going into company. Sometimes, I concluded I would associate with them no more; and in order to shun them on the first day of the week (for it was customary for us to collect together on that day) I have at times taken my book and gone from the house,

either into the woods or to some place where they could not find me; and there I have sat and read for hours together. At these seasons I was often deeply affected, and particularly so on reading in the New Testament; especially concerning the sufferings of Jesus Christ;—severely condemning in my own mind the conduct of the Jews towards him, and saying at times within myself, that had I lived in those days, I would have been his follower: not knowing that it was his holy Spirit that was then offering to be my leader, director and support in the way of life and salvation.

O blessed Shepherd of Israel, how tenderly thou didst deal with me in those days of my childhood! Thou tookest me by the hand as a most tender father, to lead me out of the vanities and follies and sin-pleasing pleasures to which I was prone by nature. Thou corrected me in mercy, and in great loving-kindness thou reproved me. In the riches of thy adorable goodness, thou revealedst thy son Jesus Christ in me, and caused me clearly to understand that thou wast speaking to me by and through the spirit of thy son in my heart. Here I saw that it was this which had been and was still smiting me for my evil ways, and bringing sorrow over the mind for speaking and doing amiss;—and that this was and is the only means offered by God for our reconciliation to him. I saw that there was power in that which smote for sin, to deliver from it, and I understood what I read of Christ that all power was given unto him of the Father.

Oh! this was indeed a glorious day, never to be forgotten by me while I retain my memory. Oh! what rejoicings of soul I felt! What ravishings of

love swallowed me up, as it were, in the embraces of heavenly goodness! Many blessed and glorious seasons I had both by night and by day; for the goodness of God was great towards me, a poor ignorant lad. He was my comfort, my rejoicing, and my song all the day. He made hard things become easy to me, and reconciled me to my outward condition. I went through my work cheerfully, and with integrity of heart; for he taught me to be honest and just to all men, and to observe the injunction, to do as I would be done by. Thus, having the Lord, my greatest good, before mine eyes always, when I turned to the right hand or to the left, behold I saw him, and his presence was with me in an admirable manner, insomuch that the time of my servitude went on without my thinking much about it, and I served it out with honour and reputation.

But I did not stay one day after I was free from my apprenticeship; for, having some time before fixed in my mind that I would go and get insight or acquaintance with the milling business, I accordingly went to Samuel Levis, a miller, at Springfield, and agreed to stay with him for one year. I was to find myself in clothes, and when I worked out of the mill, he was to give me wages. The milling business seemed to come naturally to me, and I improved fast in a knowledge of it; so that when my year was up, I went and hired for chief miller at a mill on Wessahickon creek, about eight miles from Philadelphia.

During the last two years, I had attended Friends' meetings constantly on first-days. I was often deeply thoughtful, and cried to the Most High for preservation. I had not much thought about joining Friends, and knew nothing of the order of society;

but was fully satisfied with their manner of worship. I remembered what was said by the son and sent of the Father, that God was a Spirit, and they that worshipped him aright, must do it in spirit and in truth;—also that he was seeking such worshippers, and where they were thus met and gathered into his name, he was in the midst of them. Oh! what an excellency appeared in the order, to be waiting on God in the silence of all flesh,—truly and humbly waiting upon the alone Object of adoration and worship! Oh! what refreshing seasons I have witnessed, when there has not been a word spoken. Here, I was clearly shown that many had come to the experience of the apostle, when he said, "We are of the circumcision that worship God in the spirit, rejoicing in Christ Jesus, and have no confidence in the flesh." O glorious day indeed! having the Lord, most high, for their teacher, as he had spoken by the mouth of his inspired prophet, that he would teach his people himself, and that they need not say, one to another, Know the Lord; "for," said he, "they shall all know me, from the least of them unto the greatest of them." This I saw clearly to be the case, and my soul rejoiced greatly and thanked the God of heaven for so great a favour, bestowed on me a poor, unworthy creature.

Not intending to write a minute history of my life, I only mean to give a touch here and there of my coming along in a religious line, for my own satisfaction. If my dear children should outlive me and take good ways, it may also be satisfactory to them to look over these minutes of their father's journey through life.

It was in the 11th month, in the year 1772, that I first appeared in the work of the ministry, whilst I

lived at the last mentioned place on Wessahickon. I was in Philadelphia on a first-day, but had neglected going to meeting in the morning. Having received a letter from an intimate acquaintance, I took the morning to answer it, and intended going out of town in the afternoon. But being detained longer than I expected or intended, by reason of a very heavy gust and shower, I did not leave the city till afternoon meeting broke up, and felt dissatisfied with myself for missing both meetings; a thing that I had not lately done before. However, in company with a young man, I set out, and walked smartly on the way homewards, until I felt a stop in my mind, and great weight came over my spirit: but I kept going on, and said nothing to my companion for a good while. By the time we got out of town, I believe the young man perceived that something was the matter with me, for I was shut up from conversation; and, being under great exercise and perturbation of mind, this language arose in me, Return to the city. I could not tell for what; but the more I strove to put it by and go forward, the heavier it grew. At last, seeing no other way to have peace, I said, I believe I must go back to the city: which the young man soon agreed to, as he lived there. Accordingly, we turned back, and when we got into town, being in Second street, I found Friends were going to evening meeting; which I had not thought of till then. So I concluded I would also go to the meeting, and did so; but had not the least thought of having any thing to say, till the meeting was gathered. Then I felt the power of God to be upon me in such a manner as I had never felt it before. I trembled exceedingly, though I strove against it; but

all to no purpose. Now was the time of proving,—now the full time was come. I thought, if I had been at a little meeting in the country, it would not have been so hard to deliver what appeared to be my duty at that time, which was on this wise: Obedience is required of thee, O man,—obedience to the law of thy God. This arose with great clearness, and some more which I do not distinctly remember. But alas! for me: I could not think of speaking in so great a gathering of people; and then it occurred to my mind that I was not a proper member. So that I did absolutely refuse, and was going to get up and go out of meeting; but I durst not, there was such a great dread over me. I therefore kept my seat; though I could see no way to have peace but by expressing what was on my mind, and this was like death to me at that time. Through my strugglings and strivings against it, I was thrown into great disorder and distress of mind. Horror and darkness came over me, accompanied with this language: The fountain shall be sealed, and thou shall draw no more living waters therefrom. This was spoken as clear and as plain to my spiritual senses, as it could have been to my outward ear; and it was alarming to me. I had not met with any thing more awakening. I then, and not before, gave up, and resigned all up, saying, Here am I, Lord, do with me what thou pleasest. Give me strength, I pray thee, to do the thing thou requirest of me. My will being thus given up, I felt the returns of his presence and power, and with great clearness and an audible voice, I delivered what was before me, as already mentioned. But Oh! my pen is not able to set forth the awful, solemn quiet,—the calm, serene, sweet state of mind that I enjoyed for

many days; so that it seemed as if I had got into another world.

I returned early in the morning to Wessahickon: and my year being up soon after, I left the place where I had been hired, not being easy to stay there any longer, and came to Philadelphia. Some Friends there took notice of me, and understanding how I was circumstanced, were thoughtful about me. Several proposals of business were made, but way did not open to close in with any of them; until Susanna Lightfoot, who was then in the city, mentioned that she had heard her brother William Lightfoot say he wanted a miller. This information was brought me by two men Friends, who also told me that if I was free to go, some Friends wished to see me. Feeling a perfect freedom to accept this proposal, I went along with the messengers, and found divers Friends met together at John Morris's; Susanna Lightfoot and her husband were two of the number. This was the first time I ever saw Susanna to know her, and also the first time that ever I had been reached by any body's preaching: but now I was much broken under what she had to say to me.

After this, I set forward for Pikeland in Chester county, and reached there in less than two days. I soon agreed with William Lightfoot to tend his mill, and continued with him about three years and a half. In the summer of the first year I was there (1773) I made application, and was received into membership with Friends at Uwchlan monthly meeting. I stayed with William until I was married to Susanna Hatton, daughter of Susanna Lightfoot, in the 9th month, 1776. I then went to live with Thomas Lightfoot, my wife's step-father, and worked on his farm some-

what more than one year. In the spring, 1778, we went to farming upon part of his plantation, at which we continued for upwards of two years.

I should have noted, that about the time that I was thinking of taking a wife, and had made some move towards it, Friends were about recommending me as a minister: but they concluded it was best to let one matter be gone through with first. They therefore put off recommending me till after I was married, and then I was regularly acknowledged by Uwchlan monthly meeting as a minister approved by Friends.

In the year 1780, having rented a grist-mill of Thomas Newlin, near Concord meeting-house, we removed thither from Pikeland, and resided there about three years or more. During this time, with the unity of Concord monthly meeting, I made several religious visits to Friends. Twice I travelled into Virginia in the service of Truth; the first time, having Richard Ridgway for a companion, I visited all the meetings belonging to Hopewell monthly meeting, and went over the Alleghany mountains to see the few Friends who resided there. In this journey I was from home about seven or eight weeks. Having Joseph Townsend, a Friend of Concord monthly meeting to accompany me in my second journey to Virginia, I visited the families belonging to Hopewell monthly meeting, before it was divided. Richard Ridgway also accompanied us in this arduous service, and I was about seven weeks from home, in performing it."

It does not appear that Hugh Judge kept any written account of these two visits. Among his papers, however, is found a narrative kept by his companion

Joseph Townsend, of a considerable part of his second journey to Virginia, while engaged in visiting families. As this is preceded by a particular account of the rise and progress of a family visit to the members of Concord monthly meeting, in which Hugh Judge and himself were both engaged, it is thought proper to insert it here, with but little abridgment. This is done to preserve a history of the care, the travail, and the concern of society for the preservation, encouragement, and welfare of its members, at that period. To the promotion of these objects, the visiting of Friends in their families was then thought to contribute much, through the blessing of the heavenly Shepherd, on the labours of love, the christian sympathy and wholesome counsel thus administered.—The names of the families visited are retained, with a hope that some profitable reflections may be associated therewith, in the minds of some of their descendants, or among the few Friends who may remain in those places, at the present day, should this account fall into their hands.

Joseph Townsend's Narrative.

"At Concord monthly meeting, held the 3rd day of the 1st month, 1781.

The ancient practice of visiting families, as recommended by the Extracts from our last Yearly Meeting, being weightily revived at this, the solid consideration thereof is referred to next meeting.

At the monthly meeting, held at Concord the 7th of 2d month, the weighty subject of visiting families being again revived, was solidly attended to, but the way not opening, at present, to proceed further there-

in, it is deferred for another month's weighty consideration.

The 7th of the 3d month. The weighty subject of visiting Friends' families, coming again under the close and solid consideration of the meeting, it was favoured to appoint Hugh Judge, Samuel Trimble, Joseph Townsend, James Gibbons, and George Martin,who were requested to unite with women Friends, and proceed on that weighty service as the pointings of best wisdom shall direct; and make report of the same when they may find their way open therefor.

But the way not then opening for women Friends to go into a nomination, the matter lay under consideration until the 5th of the ensuing 12th month; when the following named Friends were appointed by the women's meeting, to wit: Edith Sharpless, Deborah Gibbons, Abigail Williamson, Margaret Brinton, Sarah Talbot, and Rachel Townsend; who with men Friends concluded to meet at Concord that day week. At which time Friends met (except two) and after a time of close searching of heart, and solid deliberation on the subject, it was proposed to meet again the fourth-day following, and the two who were absent to be informed thereof.

The time proposed being the 19th of the 12th mo. 1781, Friends again collected; and after solidly conferring together on the subject, it was thought best for those who saw their way clear to engage in the service, to meet at Chichester meeting, on the next first-day. Accordingly, the following named Friends, viz: Hugh Judge, George Martin and Joseph Townsend, Deborah Gibbons, Sarah Talbot and Rachel Townsend met as proposed at Chichester meeting, where they had also the company of Samuel Smith

of Philadelphia. He and Hugh Judge were both favoured in an eminent manner to speak to divers states present; also to set forth, in striking language, the uncertainty of our stay in this perishing world, and the necessity of being in readiness for that final change which was hastening on us all. The meeting then concluded in solemn supplication. In the afternoon, we sat with the families of John Smith and William Lamplien.

12th mo. 24th. Second-day morning, Friends collected at Francis Townsend's, where Abigail Williamson met with them, and they proceeded to visit the families of Nathan Pennell, Jacob and Charles Dingee's, John Buckly, Deborah Sumption, and Benjamin Reynolds. Next day, visited the families of Joseph Smith, Prudence Ford, Nathaniel Squibb, John Rhoads, and Francis Townsend. 26th. Had opportunities in the following Friends' families: Robert Booth, William Eyre, John Eyre, William Booth, Samuel Carpenter, Prudence Shelly, and Edward Grissle.

27th, and fifth of the week. Rachel Townsend being unwell, the rest proceeded in visiting the families of John Talbot and George Martin; then attended meeting at Chichester. In the afternoon, had religious opportunities with Richard Dutton's and Jonathan Richards' families. Thence George Martin and Sarah Talbot returned home, and the rest had a solid season with Hannah Dutton and her family, in the evening. Lodged there, and next morning had a sitting with Jacob Hibbert and his family, where G. Martin and S. Talbot again met us. Thence we went to Hannah Rigby's, Patience McClaskey's, and Thomas Wilson's, where John Eyre joined us, and

went in company to visit the families of Isaac Pennell, Joseph Brown, and Joseph Askew.

The service now appearing to be generally gone through in this branch of the monthly meeting, we went home with John Eyre in the evening. As we had been favoured to unite in a harmonious labour for the discharge of religious duty, and the promotion of Truth and righteousness from place to place, through the course of this visit thus far, and now being likely to separate for some time, our minds were humbled, and drawn into solemn silence together. Under a thankful sense of Divine favour, earnest desires were raised, and awful supplication to Him who had been our support in every trial, that we might be preserved in that love which we had so evidently experienced while together in this service.

27th. Hugh Judge and Deborah Gibbons returned home; but we, apprehending a visit to the school at Chichester might be profitable, attended thereto, and it was a time of favour. Friends then having in a good degree discharged their duty so far, appeared to feel released so as to return to their several habitations.

The committee having proposed to meet at the time of our monthly meeting at Concord held the 9th of the 1st month, 1782, to deliberate on the further prosecution of the object of their appointment;—toward the close of said meeting, Hugh Judge opened a prospect which had for a considerable time attended his mind of paying a visit to the members of Hopewell monthly meeting, in Virginia, and some other meetings thereaway. His concern being united with, the following Minute was made.

"Our friend, Hugh Judge, laid before this meet-

ing a religious concern to pay a visit to most, or all Friends' families within the compass of Hopewell monthly meeting in Virginia, with some meetings on his journey. Which having engaged our solid attention, we unite with him therein;—he being a minister in good esteem amongst us, who much desire his preservation in the Truth, and safe return with the reward of peace."

Hugh Judge left home in order to engage in this visit, on the 29th of the 1st month, 1782, and came to my house that evening; in the course of which, he proposed my accompanying him in the journey. After some deliberation on the subject, I felt willing to engage with him in the concern, and next day about noon we set out, the weather being very cold, and reached Isaac Taylor's near the Gap tavern.—Next day, we crossed Susquehanna on the ice, and reached York-town: lodged at Elisha Kirk's; and on the 1st of 2d mo. we proceeded to the mountain, which was said to be ten miles over. We ascended at a place called Nicholson's gap, and passed the night on the mountain at a place where the people did not seem prepared to accommodate travellers. This, with the severity of the cold weather, was very trying to us. Next day we crossed the river Potowmac, and lodged at Edward Beeson's, in the edge of Virginia; and on first-day attended the meeting of Friends at Middle Creek; from thence we reached Richard Ridgway's in the evening.

2d mo. 4th. We sat with Friends at their monthly meeting at Hopewell. It was large and measurably owned by the Divine presence; and my companion, Hugh Judge, having laid his minute before the meeting, Friends united with him in his concern,

and appointed Richard Ridgway to accompany us in performing the same. There was likewise a woman Friend at this meeting, with a minute from Fairfax monthly meeting, under something of the like concern. The meeting also appointed a number of Friends to engage with her, as way might open.— At the close of the meeting, we all conferred together, and two of the women Friends appeared disposed to go with our company to Smith's creek, about fifty-five miles distant from Hopewell. We accordingly set out next morning, and lodged the first night at David Brown's; where we met with several Friends from York county, on a committee of the Quarterly meeting, who were going to the same place, and whose company was truly acceptable. Next day, we came to a place called Stover's-town, or Strasburg, mostly settled by Dutch people of different denominations; and the minds of some Friends being turned towards the inhabitants of that place, a public meeting among them was proposed to be held that afternoon. This being approved, and notice given, great numbers assembled, and the opportunity was a time of favour, though laborious; I trust, however, that it will not be easily forgotten by a remnant. That evening, we arrived at Joseph Allen's within the verge of Smith's creek meeting.

7th. This morning, being five in number, we entered upon the arduous work for which we had left our several habitations, and sat with the family of Edward Bond: then attended their week-day meeting, and went home with Jacob Rambo, eight miles. After a religious opportunity with his family, we went twelve miles, most of the way through uninhabited pine woods, to Solomon Mathews' at Lin-

vell's creek. Next morning it was thought best that a public meeting should be held at that place, which was appointed to be held at two o'clock in the afternoon, and notice given to the neighbours. In the mean time we rode six miles to Townsend Mathews', who lived in a remote place, and had an instructive time in his family: then returned and attended the appointed meeting, at which numbers of other societies were present. It was a solid and instructive opportunity, in which much labour was bestowed in order that a reformation might take place among them. In the evening we rode ten miles towards Smith's creek, and had a sitting in John Moore's family, where we lodged. The day following, we visited the families of Thomas Embree, Thomas Moore, Sarah Hawkens, Griffith Dawbin, Joseph Mathany, and Lydia Allen.

10th of the month, and first of the week, we visited Isaac Smith's and Joseph Allen's families in the morning; then attended Smith's creek meeting,which was large, numbers being present of other societies, amongst whom the everlasting gospel was freely declared, in order to stir up the careless professors of christianity. We went home with Jackson Allen, and in the afternoon had a solid season in his family. This appeared to be the last family of the members of that branch of the monthly meeting: and on conferring together, the Friends of the other committee who had joined us, not seeing their way clear to proceed further with us, proposed returning to Hopewell; and we, intending for Stafford, ninety miles distant from this place, set out early next morning; and crossing the South mountain, came to Jacob Fallis's, twenty-seven miles. We had an opportunity

with his family, and proposed having a public meeting, to be held next day at Jeremiah McCoy's, on the south branch of the river Shenandoah, near the Three-topp'd mountain, so called, and quite out of the settlement of Friends. Several persons being employed in giving the necessary information, we went on to J. McCoy's and lodged there. Next morning, numbers collected at the meeting; it was a closely exercising time, and held more than an hour in silence, occasioned as we thought by the great stupidity and rawness among them, manifested by their restless disposition. At length authority was given, with great clearness, to show the necessity of true humility, and the advantage of waiting upon God in solemn, awful silence, in order to be qualified to worship him acceptably; and also showing the difference there was between christians of the letter and christians of the spirit; likewise distinguishing the true ministers of Christ from those who preach for hire. After which, my dear friend Hugh Judge was led in a remarkable manner to treat plainly on what had appeared to him (during the painful feelings he had suffered among them) to be their situation, in regard to a spirit of strife, envying, discord, and evil speaking one of another, which prevailed in the neighbourhood.

Soon after the meeting ended, we got on our horses and left the place, without entering into much conversation. In the afternoon we set out to cross those mountains called the Blue Ridge, which were exceedingly difficult, as we had no pilot, and only a narrow path that in many places winding among rocks was scarcely to be discovered, by reason of its being grown up with bushes, and interrupted by

abundance of trees lying across it, together with the roughness of the rocks and stones, and the cavities between them; all these, with the steepness of the hills, made it seem dangerous. In this day's travel, was brought fresh to my remembrance the experience and observations of John Woolman, when placed in somewhat similar circumstances; and had to believe with him, that those who have never seen such places, have but an imperfect idea of them. But we were preserved in safety (though late at night before we got over, and the weather very cold) "through the kindness of Him whose works in these mountainous deserts appeared awful," towards whom our hearts were turned, I trust as his was, during this day's travel.

Having arrived on the other side, we had several streams of water to cross, being the upper branches of the river Rappahannock, through which we had no fording place, and the night being dark and cold, we got considerably wet and our garments much frozen about us. These things increased the unpleasantness of our situation; but through mercy we were enabled to reach John Garwood's before midnight, where we were kindly entertained. We were now within the verge of Culpepper meeting, and concluded to have a public meeting at the meeting-house at two o'clock in the afternoon. It was accordingly held, numbers of the inhabitants of other persuasions being present (for there were but two families of Friends who kept up that meeting) but the opportunity proved to be a distressing time to our minds. We afterwards had a sitting in the family of John Garwood; and next morning proceeded thirty miles to a place called Mount Pony, where we had a re-

ligious opportunity with Jonathan Bishop and his family; and in the evening reached John Strode's.

On the 15th of the 2d month, we arrived at Poplar Quarter, in Stafford, and visited the families of William Wright, Robert Painter, John Paxson, and Daniel Antrim. Next day, we had opportunities with the families of George Shinn, John Holloway, William Branson, Isaac Holloway, Isaac Green, Thomas James, Esau Holloway, and John Green. The 17th, being first-day, we attended Stafford meeting; which was said to be much larger than usual, many of other societies attending: but it was a time of sorrow and close exercise to us, from a sense of the great oppression of our fellow creatures, held in bondage among them. The meeting concluded in solemn supplication, and upon the whole was believed to be a favoured time.

Under a belief that it would be profitable to have an opportunity with the members selected by themselves, a meeting for them was proposed at three o'clock in the afternoon; at which time they generally attended with their families. It was an open, favoured opportunity, and I believe was to general edification and comfort: my companion being concerned to labour amongst them, in gospel love, for their preservation in the Truth, particularly the beloved youth. After meeting, they took leave of us in an affectionate manner; and Hugh Judge apprehending himself not fully clear without returning to see a family we had visited the day before, we attended thereto, and had a precious season that I hope will have a good effect. In the evening we sat with the family of George and John Fallis, which completed the service in this quarter.

Next morning we set out for Crooked Run, and arrived there the 19th. In the afternoon we visited the families of Robert Hanna, Andrew McCoy, and Jacob McCoy. 20th. In the morning, sat with the families of Thomas Fossit and his mother, Caleb Antrim and Isaac and Hannah Painter. Then attended their week-day meeting at Crooked Run, which was an edifying season. In the afternoon, had opportunities in the families of John Haines, Levi Haines, Joseph Haines, John Smith, Jesse Holloway and Thomas Farnley; also proposed a public meeting to be held at the meeting-house at two o'clock to-morrow afternoon, and general notice to be spread thro' the neighbourhood. 21st. We visited the families of Eunice Walton, Robert Haines, James Swayne, Aaron Gregg, Robert Ray, Anthony Moore and John Painter. Then attended our appointed meeting, which was large, and in a good degree quiet. Under the influence of the Divine presence, the testimony and doctrine of Truth flowed freely to the people; in an humble sense of which, praises ascended to his holy Name. In the evening we had a sitting with the family of Margery Ellis. Next morning we rode a considerable distance and visited the family of Thos. McClun, which was the last of the members of that meeting.

We then proceeded to Mount Pleasant, and on the way had a solid opportunity at David Paneus's, who lived at Zane's iron works, where we had the company of Isaac Zane jun'r, and Charles Logan, the latter from Philadelphia. We spent a short time there, in viewing the wonderful works of Providence, and likewise the works of men: after which we visited the families of Joseph Rakestraw, Thomas Wood,

John Antrim, Andrew Longacre, John Brock, John Fossitt, George Read, and John Fossitt jun'r. 23d. We visited the families of Jonathan Lupton, Richard Fossitt and Richard Fossitt jun'r; then attended a public meeting we had appointed, at Mount Pleasant meeting-house. After which, we went home with Nathan Pusey and had a sitting in his family: thence to John Lupton's, within the limits of Centre meeting, and had an exercising opportunity in his family. The next day, being first-day, in the morning we sat with the families of Joshua Woodrow and Isaac Steer: then attended Centre meeting which was held in silence.

A consideration of leaving my companion and returning home in order to attend our ensuing monthly meeting at Concord, having been divers times for several days past weightily before me, I now found it best for me to give up thereto, though much in the cross to my own inclination. After the meeting at Centre, being at a Friend's house, I laid my prospect before Hugh Judge, for his advice and sympathy.—And although it was a matter very unexpected to him, yet he submitted thereto; and that evening we parted in great nearness of affection, which had been our daily experience from the time we left home.

A solitary condition seemed now to be my lot, with a long and tiresome journey before me; and as I went on I had often to ruminate upon what had passed, and also to examine whether my conduct generally had been consistent with the profession and appearance I had made. I returned by way of Fairfax, Pipe Creek and Warrington, and reached Concord monthly meeting in good season. I found that the visiting committee whom we had left there,

had made considerable progress in the family visits during my absence; having visited the families of Birmingham preparative meeting generally and some part of those of Concord. The remainder, it was concluded to leave until Hugh Judge's return, which was near the middle of the 3rd month. Then we finished the remaining families of Concord monthly meeting; and in a general conference of the committee on the subject, it appeared safe to report to the meeting, that the visit was performed to general satisfaction."

In a memorandum found among Hugh Judge's papers, immediately following a reference to his visit to the families of Hopewell monthly meeting, he says, "I also, in company with Isaac Jacobs, visited Friends in Bucks county. We were at their Quarterly and monthly meetings; and also at Crosswicks Quarter in New Jersey; being out from home better than two weeks."

"After this, in company with divers other Friends, I attended a general meeting at Cecil, in Maryland; and the week following was at the monthly meeting held at Little Creek, in Delaware. I also was at divers meetings round that neighbourhood, not needful to be mentioned; as my main end in writing is to let my children and others see a little how I have got along in my religious concerns. This, I think I have felt it right for me to do, whether I shall ever put it in better order to be read, or not."

By the minutes of Wilmington monthly meeting it appears that on the 13th of the 8th month, 1783, Hugh Judge attended with a certificate of removal

from Concord monthly meeting, recommending him as a minister well approved, with Susanna his wife and their four minor children. Hugh had previously rented a mill on the Brandywine creek, near which he resided with his family, and diligently attended Wilmington meeting. But his health was on the decline, so that in the 6th month, 1784, he informed the monthly meeting he had a prospect of going to Nantucket on account of his weak state of health, and that if he should recover and gain strength, he had a prospect of visiting some meetings thereaway. Joseph Tatnall proposed to accompany him, and they were set at liberty by their friends to pursue the prospect. Of this journey he wrote the following narrative:

"Having been in but a poor state of health for some months past, it was thought best, with the advice and consent of my friends, to try what a little relaxation from business would do towards restoring me again. For this purpose, a voyage to Nantucket was proposed, and Friends gave me a certificate of concurrence, in case I should feel my mind drawn to visit some meetings; though I desire not to put forth a hand to so great a work until the full time of ripeness comes. My wife gave me up cheerfully, and we left home the 23rd of the 6th month, 1784. We went on board the brig Manilla, bound for Boston, captain Starbuck, commander, and my health soon began to improve; so that instead of wanting a nurse, I had to be nurse to the friend who went as my companion; he being very poorly most of the way, with something like an ague.

On the 29th, in the evening, I landed on Nantucket, leaving Joseph on board the brig till next day.

The water was very rough, but I was tired of the ship; so with the captain and several of the passengers I went on shore, though not without getting wet with the spray occasioned by the dashing of the water against the boat. On landing, I met with Samuel Hopkins and Phineas Buckley, and we were truly glad to see each other. We were very kindly entertained at the house of William Rotch, and on the 30th, attended their meeting to satisfaction. We stayed about two weeks on the island, and were at a number of meetings; then crossed over to New Bedford, and spent six days about that neighbourhood. Thence to Newport, on Rhode Island, where we made a short stay and attended two meetings. A stage boat being ready to sail, bound for New York, we agreed to go on board, and had a pleasant passage of about thirty-four hours sail. We landed in New York on seventh-day, and on third-day morning following, took the land stage from Rahway, and reached our homes on fifth-day morning in time for attending meeting. I was five weeks from home, and travelled by land and water about one thousand miles, and my health appeared much improved by the journey. After my return, we moved into our own house to live. It was but a small, yet convenient and good habitation; not grand, but plain and becoming my station."

During the voyage to Nantucket, Hugh Judge wrote several letters, from which the following is extracted:

On board the Manilla, 6th mo. 1784.

Dearly beloved brother, Edward Hatton,—I left my family well, except our youngest child, which has been poorly for some time; so that I have been

thoughtful whether I shall ever see it again. But let that be as it pleases Divine Providence, I feel perfectly easy in mind, fully believing that if it should please Him who gives life to take it from us, it cannot go in a better time than infancy. I am therefore at times made willing to resign all into his holy hand, in the renewals of whose love, I salute thee, with desires that we may so walk in true obedience to him, as to be counted worthy of his protection and acceptance when this mortal must put on immortality, and death be swallowed up of life. Surely they only are wise, who are found watching when their Lord cometh, and in faithfulness are discharging the duty of wise stewards, according to the measure of grace received. It is these that will be entitled to the invitation, "Come, ye blessed of my Father,—ye have been faithful in a few things, I will make you rulers over more." Here is encouragement, diligently to observe his pointings and faithfully to obey his commands; and not like some of old who were pleading excuses when bidden to the wedding. Yet I know it is sometimes hard getting over this kind of fleshly reasoning; but those who give way thereto and get into a doubtful or unbelieving state, will not grow in the Truth, nor arrive at a full stature in Christ.

In the spiritual voyage, there are so many shoals and bars and rocks, lying so far out from the shore and so hidden, that it requires great judgment and watchful care to steer clear of them all. Again, sometimes by crowding too much sail, there is damage sustained; and at other times, by reefing sail, there is time lost. Yet, notwithstanding doubts and fears and dangers surround, there is *that* felt and known at seasons which is over all, even the power of God,

that gives victory over all changeable things, and makes the weak strong, to the confounding of the wise and prudent of this world, who cannot understand the language of that pure, holy Spirit, which speaks in the silence of all carnal reasoning. When the true Shepherd puts forth his own sheep, he goes before them, and his voice is intelligible to the waiting, attentive mind; but the voice of a stranger they will not follow.

I long to be of the number of those that are divested of all selfishness, both of flesh and spirit; who are resigned to the Divine will in all things, and careful not to go before, nor yet to loiter behind the true Guide. The eyes of these being anointed with the true eye-salve, they discover the adversary in all his approaches and transformations, and are enabled to say, "Get thee behind me, satan, for thou savours not the things that are of God."

Oh! how I desire to see that day more and more come, when righteousness shall cover the earth, as the waters cover the sea. I sometimes think, had all those who profess the Truth been faithful to their principles, it would have arisen more conspicuously than now appears. Alas! too many who might have shone as sons of the morning, through unfaithfulness and disobedience, have fallen as on mount Gilboa, where there is neither dew nor rain, nor fields of offering!

On board the Manilla, 6th mo. 29th, 1784.

Dearly beloved wife,—Through the riches and goodness of Him whose mercies are over all his works, I have been favoured since I left home, with an increase of health; and have very often remem-

bered thee and the dear children. Both by day and by night, waking and sleeping, my spirit has been with you, in the bonds of natural as well as spiritual affection. But, dear heart, thou knowest the Rock of refuge,—thou knowest the pilgrim's pillar to lean upon. Cleave to Him; for he will not leave thee nor forsake thee: he will be a covert from every storm, and a shelter from the heat. Hast thou not known a feeding upon the dainties of his table? Then was thy soul humbled and ready to say, Draw me, and I will run after thee.

But notwithstanding we are sometimes favoured, through the goodness of God, to see the riches and fatness of the promised land, yet, my dear, we must not always expect to draw as from the breast, and be dandled as on the knee. In our probationary state, we meet with suffering seasons, and times of drought, even to the calling in question of the favours we have enjoyed. Neither need we marvel at these trials and provings of our love, and of our steadfastness; for it is the way in which the purifying power works for our refinement. Therefore, look forward, and so walk as we have Christ for an example; not regarding what the accuser of the brethren shall say in times of weakness and stripping; for then it is he comes in as a flood as if to draw us back, or raise a spirit of murmuring in us. Oh! how I long to be more and more redeemed from every thing that has a tendency to eclipse the beauty and excellency of a life devoted to a humble walking with Christ!

My dear love to all my children, friends and neighbours. I remain thy affectionate husband,

HUGH JUDGE.

In the 9th month, 1784, Hugh Judge produced minutes from Nantucket and Dartmouth monthly meetings, expressive of his gospel labours among them being satisfactory. In the monthly meeting held in the 10th month, with the approbation of the preparative meeting, he opened his prospect of a visit to the Southern provinces. The minute made on the occasion shows the care and deliberation of Friends, in so weighty a concern, and says "sympathy and concurrence were expressed," and a committee "appointed to inquire whether any thing is likely to obstruct his having a certificate, and prepare one accordingly." At the ensuing monthly meeting, a certificate was produced by the committee, and adopted; it being as follows:

From our monthly meeting in Wilmington, Newcastle county on Delaware, held the 10th of the 11th month, 1784,

To our friends and brethren in the Southern governments.

Dear friends,—Our beloved friend, Hugh Judge, informed us that he has had drawings on his mind, at times, for several years past, to pay you a religious visit in gospel love; now these may certify that he is a Friend in unity whom we esteem. His public appearances in the ministry among us are sound, lively and edifying;—his conduct and conversation corresponding with our christian profession. We, therefore, concurring with his concern, recommend him to the guidance and direction of best Wisdom and to your christian regard, with desires for his preservation in the way of Truth and righteousness, and subscribe ourselves your affectionate friends.

Signed in and on behalf of our meeting aforesaid, by John Perry, Daniel Byrnes, Zechariah Ferris, Griffith Minshall, Vincent Bonsall, Thomas Shipley, James Gibbons, Joseph West, Benjamin Mendenhall, Caleb Seal, Thomas Wollaston, William Canby, Jacob Starr, Joseph Chambers, Joseph Tatnall, Ephraim Yarnall, Samuel Canby, James Marshall, John Yarnall, Philip Jones, William Starr, Gerrard Blackford, Joseph Shipley, Isaac Starr, John Phillips, Gerrard Blackford jun'r, Robert Phillips, John Serrill, James Andrews, Peter Cook, John Kendall, Abraham Bonsall, John White, John Martin, John Lewden, William Byrnes, Cyrus Newlin, John Milner, Ambrose Taylor, James Harlan, Abraham Reynolds, Edward Hewes, Daniel Britt.

Susanna Judge, Hannah West, Ann Harlan, Hannah Mendenhall, Edith Ferris, Rebekah Shipley, Jane Starr, Mary Canby, Elizabeth Tatnall, Sarah Richardson and Rebekah Wood.

On the 24th of the 11th month, I left home in company with James Marshall, William Canby and Samuel Canby, and next day attended Uwchlan meeting; dined with brother Robert Hatton and wife and stayed till next morning; when, after a time of Divine favour in a religious opportunity, in which all present were broken into tears, we went to C. Jones's in company with brother Robert. After dining there we had a season of retirement, wherein Divine goodness was pleased to favour with his heart-humbling power, to our solid comfort and satisfaction; after which my dear friends of Wilmington parted with me in much love and great tenderness, the like I had never before known,—our souls and spirits being united together in dear love. In the afternoon, C.

Jones went with us to see Robert Valentine. Next day, my companion, Isaac Jacobs, being ready, after a solemn opportunity in his family, in which brother Robert appeared to the tendering of many minds, we went on to Susquehanna, but could not get across that night. In the morning, 28th, we got to Yorktown meeting in good season. Here we met with Ann Jessop on her way to Philadelphia. It was a low time with me in both fore and afternoon meetings.

On third-day, the 30th, we got to Pipe Creek, and attended their meeting next day; then went, in company with Ruth Kirk and William Farquhar and wife, to Bush Creek. Lodged at Robert Miller's, and attended their fifth-day meeting. Thence set out for Fairfax; but in crossing Manoquasy creek, the water was so high that we got wet. On seventh-day, the 4th of 12th month, we had a comfortable time at the select meeting at Fairfax; and the meeting on first-day was large, but to me a suffering time. Ruth Holland and Isaac Everit appeared in testimony, but my companion and I were both silent.—The Quarterly meeting on second-day was large and to good satisfaction, in which Isaac Jacobs had a short, lively testimony. The Extracts being forgot, the meeting adjourned till next day, when it was a favoured season; in which Truth rose into dominion, and much tenderness appeared in the meeting; so that the solid part of Friends were comforted together. The extracts being read and considered, Friends appointed a solid committee to visit the monthly meetings. We stayed their fourth-day meeting, at which was a marriage. It was a large gathering, and through Divine favour many hearts

were much tendered. On fifth day, in company with John Hough, Mahlon Janney and wife, we were at Goose Creek meeting; it was also large and to good satisfaction. Next day, we had an appointed meeting at South Fork, to which more people came than the house would hold. Isaac had a very open time in public testimony, and I believe the opportunity was profitable to many. Divine goodness was pleased to own us, for which I desire to be thankful, and to return him the praise who is forever worthy. Often since I left home, as well as on the present occasion, I have admired at the continued regard of the all-wise Jehovah toward the children of men.

11th. We set out for Crooked Run, and attended meeting there next day; but it was a low, exercising time till near the close, when life seemed to arise, and it ended to satisfaction. Went home with Andrew McKoy, who had been with us for several days. Next day, set out for Smith's Creek, forty miles; Richard Ridgway, Thomas Fawcet and other Friends, accompanying us. 14th had an appointed meeting there, in which a marriage was accomplished that had been intended on the fifth-day following; but at the request of several Friends the young people consented to proceed at this meeting, and kind Providence was pleased to favour us with a solid, comfortable opportunity, many others being present. The young people spoke feelingly, much to my satisfaction, and all ended well. We lodged at Jackson Allen's, and next day bent our course for the South mountain, the foot of which we reached about sunset, and sought for lodging there; but both the place and people were so very poor, we had to seek other

quarters. After giving our horses a little that we had with us, and eating a morsel ourselves, we set off for the next stage, called the Swift Run Gap, about six miles, having the mountain to cross. We arrived there safely; but though it was a poor place, it was much better than the former, for we got a tolerably good bed, and corn-blades for our horses: but they had no bread, milk, cheese nor butter for us. I asked whether we could have some water boiled, which they did in a large kettle, for they were entire strangers to tea and tea-tackling, having nothing of the kind. However, getting some hot water, I made some tea in a quart mug; and, having tea and sugar, as well as bread and meat with us, we fared pretty well on our own.

16th. Set out before sunrise, and called at several places before we could get any breakfast, or any thing for our horses to eat. At length we obtained some corn-blades for them, and a broken kettle to boil water for ourselves a breakfast. So sorrowfully poor is the situation and condition of many of the inhabitants of old Virginia, that travellers are hardly beset to get a little refreshment; yet they abound with negroes, and their land in many places is almost worn out; so that it keeps them bare and busy in order to get a little for themselves to live on; and if this is the case with them that come in first for what is raised, how must we suppose the poor slaves fare? They are indeed to be pitied,—many of them being almost naked: so that my heart has been filled with sorrow as I rode along, in beholding the situation of the poor blacks. In the afternoon we reached Elizabeth Hastings'; and on the 17th, had a meeting at their meeting house, called Douglass's, to which

there came about seventeen persons. My dear companion was favoured to open to them the necessity of experiencing their hearts to be made clean by the operation of the grace of God; and recommended them to take heed to the light of Christ in themselves. Here we met with Robert Pleasants and a committee of the Quarterly meeting, appointed to visit the particular meetings belonging thereto: and indeed there is great need of Friends' care; for it appears that the meeting at this place is not kept up to reputation. So great is the departure from our christian profession, that my heart was pained to behold the declension, so that such who ought to be way-marks to others do not even keep to the plain language. In the evening, we had a sitting in the family, several of the neighbours being present, some of whom were religiously disposed, and it proved a satisfactory time; divers of them being broken into tenderness, took leave of us affectionately. 18th. Before leaving the house where we lodged, I felt my mind engaged to admonish the Friend to more watchfulness, which I hope may have a good effect, as it produced a degree of tenderness and contrition. We then parted under a sense of Divine favour, and rode to Ashley Johnson's, at Camp Creek, about twenty miles. Here were good quarters, both for man and beast; and it afforded satisfaction to find some real Friends, which I thought the man and his wife and three children appeared to be. We attended their meeting on first-day, and in the evening had a meeting at our lodgings to good satisfaction.

20th After a parting opportunity with the family, we set out for Genito, forty miles, and reached Thomas Pleasants'. 22d. Had a meeting at Genito,

and lodged at Samuel Pleasants, on the south side of James' river. Then rode to Amelia, thirty-five miles, and had an evening meeting there; but not feeling clear, we had another next day. We then rode fifteen miles and lodged at a man's house who was not a member, but both he and his wife are seeking for Truth, and we had a comfortable opportunity with them and their family. Next day, we rode upwards of fifty miles to William Johnson's, where we heard of our beloved friends, Edith Sharpless and Sarah Talbot, who had been on a religious visit to Friends in North Carolina, and were on their return homewards.

On first-day morning, the 26th, we set out early and went about fourteen miles to see the above-named Friends. Our meeting was to mutual satisfaction; and as they had not heard from their families since leaving them till now, I had letters for them both, which were truly acceptable. We attended meeting with them, in which our dear friend Edith Sharpless was led largely to speak of the way of life and salvation. We also had a sitting with them in the family where we lodged. Second-day, the 27th, we spent in their company and in writing to our families; as the young man who came with the women was about to return, they expecting to take the meetings generally in Virginia, and to attend Warrington Quarterly meeting. After parting with them, on the 28th, we had a meeting at South river, which was large and to good satisfaction; and we were glad to find a number of Friends who appeared to be livingly concerned for the honour of Truth. Next day we had a meeting at Hill's Creek, and the day following went to Bannister, where

there are a few in membership with Friends, and the monthly meeting of South river had some time back indulged them with holding a meeting; but through their negligence in attending it, Friends grew uneasy, and appointed a committee who were there at this time to inform them that Friends of the monthly meeting thought best it should be laid down. Indeed, I thought it was quite time; as they seemed to have very much lost the Friend, if ever they had any of it about them; for they did not so much as keep to the plain language. In the evening we had a free conference with them, in which some profitable hints were dropped, pointing out their great departure from our christian profession. We left them and the committee together, and next morning had an opportunity with the man in whose house we had lodged, about his black people, of whom he had eight. After considerable time spent with him, he agreed to manumit seven of them, the other one he declared he would not at this time; so we left him and rode to Robert Paine's at Dan river, where we lodged.

These meetings in Virginia were mostly low and suffering seasons. Indeed, it is cause of mourning and lamentation to behold the departure, in those parts, from our christian profession; particularly on remembering the accounts of the labours bestowed by George Fox and many other eminent sons of the morning, as well as others of later time. I was many times ready to cry out with the prophet, saying, "The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh; her virgins are afflicted, and she is in bitterness."

1st mo. 1st, 1785. We set out before day, and travelled fifty miles to Christopher Hiatt's, and the next day we attended Newgarden meeting, in which I was silent. On second-day we were at Deep river monthly meeting, which was a suffering time inwardly and outwardly; there being a great storm of snow, the people were very cold, the house open, and no conveniency of having fire. Third-day, we were at Springfield, and fourth-day, at Muddy Creek meeting. Things carry a different appearance here to what they did in Virginia. Here is a large body of Friends, many of whom appear livingly concerned for the right ordering of things amongst them. After meeting, we went home with a woman Friend, whose husband was not a member, but very kind to Friends. We had some friendly conversation with him concerning his holding a black man in bondage, and proposed to him to set him free, his wife being very willing: but he discovered an unwillingness to let him go free, and we laboured with him till late bed-time. When we parted I told him to think deeply of it till morning, when I expected he would be willing to set him free. In the morning, I desired Isaac Jacobs to write a manumission, and soon after it was done, the man came in. After a pause, it was proposed that he should sign it, which he did, and had it witnessed by several Friends. He then called in his coloured man, and told him what he had done. So, sitting a little while in stillness, we were comforted together under the sensible feeling of the ownings of Truth.

On sixth-day, the 7th, we had a meeting at Deep Creek, and in the evening another about four miles off amongst some Baptists. Next day had a meeting at one Freeman's; a methodist. Then attended meet-

ing at Tom's Creek on first-day to pretty good satisfaction. On second-day we returned to Joel Sanders' at Deep river, fifty miles; having travelled last week upwards of one hundred miles, and been at seven meetings, exclusive of opportunities in families.

On our way to Tom's Creek, we had the Yadkin river to cross twice, which was somewhat difficult by reason of the ice driving with a strong current: but we got safely over through the favour of kind Providence, who has been kind to us in our passing along from place to place. Sometimes we have met with rough fare,—often lodging in open cabins where we could count the stars as we lay in bed;—the wind blowing in upon us, so that sometimes (knowing how apt I had been to take cold) I have thought I could not escape. Yet to my admiration, I have been wonderfully favoured with health. But it is all owing to the goodness of the Lord who is just and equal in all his ways; requiring no more of any of us than he enables us to perform. How often have I been humbled under a sense of his goodness and mercy to me a poor creature, unworthy of the least of his favours and manifold mercies! I often wish that I and all others that are concerned to travel in the work of the ministry, may be kept in an humble dependance upon Him who puts his servants forth and goes before them. Oh! what need there is for all such to wait to hear the voice of the true Shepherd, even before leaving their habitations to travel in Truth's service, in order to know the right time to set out, which is a great thing; but it is what we all should endeavour to be well assured of before we set out. And then, when we move from a real sense of duty to him and that he requires it of us, being careful to wait to feel him

in all our movements, he will not fail to manifest himself in times of close trial. For nothing else is able to bear us up, but his invincible arm of saving help. When we are brought into suffering with the seed, it requires deep attention to the holy Shepherd, with a steady watch over every thing that arises at such seasons; for there will arise the likeness of things in heaven and in the earth; because that part in us which cannot endure suffering, will try many ways to get from under it before the right time.— And I have sometimes seen the danger of kindling a fire and walking by the light of our own sparks. Oh! that we may be preserved out of every extreme, and every by-path.

11th. We parted with our esteemed friend John Lynch, of South River in Virginia, he having been with us near two weeks, and his company truly acceptable to us. Next day we set out for South Carolina, and after travelling about one hundred and sixty miles, we reached James Hawkins' on the 15th.— Next day, attended Cane Creek meeting, to our satisfaction. 17th, had a meeting at Benjamin Johnson's, made up chiefly of those not professing with us; but they sat solid and quiet, and it ended to general satisfaction; many of the people taking their leave of us in an affectionate and friendly manner. This was a day of hard labour, but I felt comforted in a belief that kind Providence owned us. We then returned to James Hawkins' and had a refreshing time in the family. He had three hopeful sons living with him; the eldest of which is, I think, as solid a young man as I have lately met with. He has been with us for several days, and I have seldom seen a smile on his countenance.

18th. We had a second meeting at Cane Creek, much larger than the first; and through heavenly regard it was a time of refreshing to many, both Friends and others. Praises be given to the Lord who is forever worthy. Next day we were at Padget's Creek meeting; it was large, though a season of hard labour for the most part; but on the whole, it was a good meeting. So we took leave of Friends under a sense of heavenly regard, to the tendering of many hearts. On fifth-day, the 20th, we had a meeting at Mud-lick, or Little river, where but few Friends live, and the meeting is held only by indulgence. The morning was wet, and it seemed doubtful whether any would attend for awhile, but those who came with us; however, after a time the people gathered, till the cabin was filled. In the afternoon, though still raining very fast, we rode home with Samuel Pearson to Bush river, about twenty miles; and it was well we did so, for that night the waters raised very high, so that we could not have crossed many of the streams without swimming our horses. On sixth-day, crossing Bush river in a canoe, we attended a meeting there to good satisfaction, and returned to Samuel Pearson's, who with his wife, Mary, were very kind to us: their hearts and house seemed open to entertain Friends. Mary is a precious, choice Friend, who has a valuable gift in the ministry. It is refreshing to poor travellers to meet with those who are alive in the Truth; and herein is that saying verified, "As iron sharpeneth iron, so doth the countenance of a man his friend." Oh! that all who profess the blessed Truth were but faithful to their principles, what a bright, shining people we should be, even as a city set on a hill, which cannot be hid.—

But alas! many are grown dim-sighted through unfaithfulness; and I have often regretted the great slackness of many, who appear to rest satisfied with having been born members of society, and who have not been concerned to know the regenerating power of Christ to redeem them from the propensities of their animal nature.

23rd. Again at Bush river meeting which was large, many beside Friends attending, even more than the house could hold. Through Divine favour, it was a good and satisfactory meeting. On second-day, we had thought of setting forward towards Pedee; but as I had, for several days past, felt my mind turned towards the Baptists of this neighbourhood, I could not feel clear to go on; so, on mentioning it to my companion, we had a conference with some Friends, who expressed their satisfaction and unity with the prospect. A friend undertook to speak to some of the elders of the Baptist society, who appeared very willing, and a meeting was appointed on fourth-day, the 26th, at which time we attended, having a few solid Friends with us. As we drew near the place, I felt my mind exceedingly humbled, and my prayers ascended to the Fountain of all sure help, that the cause of Truth and righteousness might not suffer by us that day. I felt very little and low; but when we came to the house, two of their elders told us they would leave the ordering of the meeting to us: so we went in, the people following us, and I sat down with my mind turned towards Him who can fit and qualify for every work and service that he requires of us. Ability was given to labour faithfully amongst them; and to the praise of his great name, it may be said, Truth reigned that day. The

people behaved in a sober and orderly manner; many of them appeared solid, and the meeting ended to general satisfaction.

On fifth-day, the 27th, we attended their preparative meeting at Bush river, and their select meeting next day. We had now been at most of their meetings; in two of which we understood there were no Friends in the station of elders and ministers, in both; and we were concerned to point out to Friends the necessity of having elders in such meetings, and also of considering the cases of some who had for several years appeared in the ministry to good satisfaction, but through neglect had not been brought forward to be recommended in due season. Friends were now stirred up to more faithfulness in these and several other respects; for it was evident they had been too remiss, and by this means some Friends had been kept out of their proper places in the church, longer than was for their own good or the good of society. I was glad we were at their little meeting, and had some service there. On seventh-day was their monthly meeting, which was large, and through Divine goodness extended, it was a profitable season. We returned to Samuel Pearson's, and attended their first-day meeting, which was larger than at any time before, and through the goodness of the holy Shepherd we were much favoured together; under a thankful sense whereof many hearts were engaged to bow before him and praise his worthy name. Feeling quite clear and easy to leave the place, we parted with Friends under a grateful sense of Divine regard; Isaac Cook and Charity his wife who is a living minister, going with us to David Jenkins' where we lodged.

31st. In company with Nebo and Zimri Gaunt, and Isaac and David Jenkins, we set out early and rode upwards of fifty miles that day; lodged in an open cabin where nobody lived; putting some old grass between us and the ground, and making up a large fire, we lay with our feet toward it, and through mercy, were preserved from taking cold. Next day, we rode twenty-two miles to Camden, and after dinner, ten miles further in the rain, and lodged on the floor, with some sort of a bed under us, and our feet toward the fire; which we found much the best way to lie, to keep from taking cold. Nebo Gaunt and David Jenkins parted with us at Camden, and the others travelled on with us about thirty-five miles, on fourth-day, being hindered in crossing a river where was but one small canoe, and we had to go over one at a time and swim our horses by the side. On fifth-day we reached Christopher Clark's, and next day had a meeting at Pedee, which was a poor one; Friends having declined at that place. From thence we rode about sixty-five miles to Holly Spring, and attended their meeting on first-day, in which we were both silent. On second-day, we had a meeting at Back Creek; third-day, at Marlborough; fourth-day, at Providence; fifth-day, at Deep river; and sixth-day, at New Garden; the two last were very large and to good satisfaction. On seventh-day we attended the select Quarterly meeting of ministers and elders held at Centre.

First-day, the 13th of 2nd mo. 1785, the meeting was very large, but was disturbed in the forepart by the untimely gathering; yet toward the close we were favoured with the overshadowing wing of heavenly regard. Next day was held the Western Quarterly

meeting, which was much crowded, and there was a large appearance of solid Friends who have the cause of Truth at heart, and the business was conducted to a good degree of satisfaction. We then had meetings at Sandy Creek, Cane Creek and Rocky river to good satisfaction. Lodged at David Vestall's near Rocky river; he is a choice elder; I wish there were more of his stamp. On fifth-day we attended a meeting held at the house of Nathan Dixon, to which many of the neighbours came; and though a time of hard labour, yet I hope it was a profitable season. Thence about fifteen miles to Cornelius Tyson's, where we had a meeting. But few Friends reside here, and the meeting was chiefly made up of other people who behaved soberly. I believe it was a good meeting to many of them, and that the Lord has a seeking seed in this place.

In this journey, I have often had to admire the goodness of the Most High to me, a poor weak instrument. As I sat in a Friend's house, my mind was so covered with a renewed sense of his goodness and mercy that I felt all that was sensible in me humblingly bowed before him, and earnest breathings of soul were raised that I might be preserved to the praise of his ever worthy name, who alone remains to be worthy of all glory, honour and renown, and be it rendered and ascribed now and forevermore. Amen.

19th. We were at Spring meeting, which was a large gathering of Friends and others, and through the merciful regard of our holy Head, it was a season of Divine favour. Much tenderness appeared in the meeting, and the living were engaged to praise his great and worthy name. Next day, being first-day,

we attended meeting at Eno, which was low and exercising for the most part, but ended to the solid satisfaction of the honest-hearted. In the afternoon, had a satisfactory meeting at Hillsborough with the town's people. Next morning we parted with Friends at Eno and set forward towards Contentney; where we arrived on fourth-day, after travelling more than one hundred and fifty miles. Here, understanding the Eastern Quarterly meeting for Perquimons county, was to be held on seventh-day, we concluded to try to get there, about one hundred and forty miles. Accordingly, with close travelling we reached the widow Nicholson's a little before meeting time; where, leaving our horses, we walked to the Quarterly meeting held at Little river. It was large and solidly conducted, and we had good service for Truth, so that I could say I was glad we were there. The first-day meeting was also large, and through the goodness of the heavenly Shepherd, it was a favoured season, in which Truth reigned, whereby light spirits were kept down, the honest-hearted were made to rejoice, and the holy Arm was magnified.

On second-day, the 28th, we had a meeting at the Narrows of Pasquotank, which I hope was profitable to many. Next day, the 1st of 3d month, 1785, we were at Newbegun Creek meeting in the morning, and at Simon's Creek in the afternoon; both to good satisfaction. Fourth-day, at the monthly meeting held at Wells's, which was large, and the forepart satisfactory; but business was not transacted with that life I could wish, though there appeared to be a number of concerned Friends. Next day we had a meeting at Old Neck, in which I was silent. Joseph Henley and Aaron Morris who had been with us

several days, after meeting took their leave, and we went on to Thomas Newby's. 4th, we were at Pineywoods meeting, which was large and much labour extended, though not so open as some others. Next morning, my companion feeling easy to leave the other meetings in Carolina, we parted, he going on for Virginia, and I to Richsquare, with Josiah White as a companion. On first-day, the 6th, I attended the meeting at Richsquare in silence, to the disappointment of many who appeared to have come for no other end than to hear preaching.

7th. Rode to Jackswamp, thirty miles, and next day had a meeting with Friends there to pretty good satisfaction. Then went on to Petersburg, and lodged at Edward Stabler's, where I received letters from home, being the first since leaving my family, and they were truly acceptable. 10th, rested and wrote to my dear wife and friends at home. 11th, rode to Robert Pleasants', where my wife's brother Thomas Hatton lived, and we were truly glad to see each other. On first-day, I was at Curles meeting in Virginia, where I again met my companion, Isaac Jacobs. On third-day, the 14th, we had a meeting at Wainoke in the morning, and another in the evening at a friendly man's house among some Baptists and Methodists, to good satisfaction. Fourth-day, had a meeting at Philip Johnson's, a Methodist: many people attended and behaved well, and the meeting ended to general satisfaction. Fifth-day, we were at Skimeno meeting, and in the evening had an opportunity with Friends by themselves,—a time, I hope, which will not soon be forgotten. On sixth-day we rode to Black Creek about forty miles, and next day had a meeting with Friends there. First-day,

we were at White Oak Swamp meeting, which was large, though but few Friends, and it was to me a solid, good meeting.

23d. Had a meeting with Friends at Cedar Creek, in which I was silent. Next day one at Caroline; and the day following had a meeting at the house of a friendly man, to which many of the neighbours came and two Baptist preachers. It was a solid, good time. In the evening we had a satisfactory opportunity with the family. On first-day, the 27th, we were at a meeting at Stafford, which was a low time. Next day, we rode to Alexandria, forty-two miles, and on third-day had a meeting with the few Friends there, to good satisfaction. Thence to Baltimore, and attended their week-day meeting; then crossed Susquehanna and lodged at Richard Reynolds. On seventh-day, being very stormy with snow and hail, we reached John Jones's near Nottingham; and on first-day, the 3d of the 4th month, I got home to my dear wife and children, and was joyfully received by them and Friends.

My companion stayed till third-day, and then we parted; having travelled together upwards of four months, a distance of about two thousand three hundred miles; during which time we were remarkably favoured to get along without a day's sickness. To the great Preserver of men be the praise.

At our week-day meeting the 7th of 4th month, I felt my heart filled with gratitude and praises to God for his merciful regard and care over me, supporting and carrying me through this great journey, and bringing me safely back to my dear wife and children.

13th. Was our monthly meeting, which was attended by our friend Daniel Byrnes from Philadelphia, on his way to Chester river meeting in Maryland: he had some public service amongst us, and in transacting the business a concern was felt and expressed for the good of our members; which being taken into solid consideration, Friends judged it might be useful to the youth especially, to revive some of the former advices handed down from the Yearly Meeting. Accordingly, meetings were appointed for that purpose, in order that Friends might be more select: the first was at White Clay Creek on sixth-day, and attended by a committee appointed for the purpose. It was a favoured, good meeting; that at Wilmington rather low and exercising.

20th. In company with Joseph West, I attended the preparative meeting of Friends at Chester, which to me was a low, suffering season. Next day was at a week-day meeting in Philadelphia, which was also exercising and silent as to myself. In the afternoon I attended the meeting for sufferings, and spent most of the day following in the city. Poverty and barrenness of spirit has been my experience both in and out of meetings for several weeks past. Returned home on seventh-day. First-day, was silent in both our meetings. 24th. Saw peach blossoms for the first this season; vegetation very backward; frequent rains, but clears up cold.

In the 5th month, our Quarterly meeting was attended by several Friends from the city, of whom Hannah Cathrall had acceptable service amongst us. She was also much favoured in testimony at our monthly meeting at Wilmington on fourth-day; at which our esteemed friend Joseph West obtained a

certificate to accompany our beloved friend Samuel Smith of Philadelphia, to the Yearly Meeting in Virginia.

6th mo. 15th. A marriage was accomplished at our meeting; many gay people attended, and the weather being warm there was much use made of their fans, which greatly distressed my mind. I was concerned to open a view of the awfulness of spiritual worship, and how careful we all should be when we assembled to perform such a solemn duty, that we might not disturb the solemnity of the meeting, but endeavour to compose our minds with awful stillness; and then I did believe there would be less fluttering of these gaudy fans, which to me looked more like a flock of butterflies, than worshippers of God. However lasting the caution may be, I must leave, but for that time they fell, so that before meeting was over there was scarcely one to be seen.

In the latter end of the 6th month, in company with Joseph Tatnall, I went to father Lightfoot's and spent part of three days with them to pretty good satisfaction; was also at the marriage of Abraham Sharpless. On the 25th, I received the sorrowful tidings of the sudden death of Robert Mendenhall of Concord, occasioned by a fall out of his riding chair as he was taking it to be mended. He lived but about three hours, and was not willing to be removed to his house, as he apprehended it would throw him into racking pain, and perhaps deprive him of his senses which he was then favoured with; so he chose to stay where he was, though it might look hard for him to die in the road. After taking leave of his wife and children who were present, he quietly expired. A meeting was held on the occa-

sion of his funeral, which was a solemn, awful season. A striking instance of what poor, uncertain beings we are! Happy for those who are found watching.

We also attended an evening meeting at Milltown, held at Richard Downing's malt-house. It was large, and through Divine favour, doctrines suitable to the states of the people were delivered among them.

In the 7th month, the weather was warm and dry, furnishing a favourable time for gathering in harvest. In the spring there was a prospect of great crops; but in many places Providence has permitted or sent a check, gently admonishing us to take heed to our ways. A worm and a fly have appeared in many parts of Chester county and parts adjacent; and in Maryland something like a blight. Oh! that mankind were so wise as to turn from the evil of their ways, at these gentle admonitions, before the rod is laid on more severely. I believe it is in mercy that the Almighty thus shows us how soon he can send forth his armies and destroy all our labour. But it seems as if the degeneracy and hardness of heart have become so great, that I fear such mild means will not do; so that the hearts of a remnant are covered with mourning on beholding the prevailing corruptions, and the spreading of covetousness, luxury and pride to a very great degree. Oh! that there was more of a disposition to hear the rod and him who hath appointed it.

7th mo. 7th. This day I felt the humbling goodness of the Almighty, and strong cries were raised in me that I might be more and more redeemed from the world and the things thereof. O thou everlasting, holy Shepherd, keep me, I pray thee, from going

astray. Strengthen me in thy truth, so that I may with more firmness maintain the watch.

10th. Our first-day morning meeting was very large and silent. In the afternoon there was some public service, and it was a good meeting to some of the beloved youth. Oh! that it may be lasting as a nail fastened in a sure place. I feel great love toward the youth, especially of this place, and my heart is often filled with solicitude for their welfare; the gospel flows freely for their sakes, and the Divine arm is stretched out to gather them. Oh! that they would obey the calls of Heavenly love to their souls. O holy Father, take the reins into thine own hands, and govern their affections; illuminate their understandings and cause them to see the excellency of walking in thy Truth.

13th. In our monthly meeting which was large, our friend John Sanders had some public service, and the business was conducted to satisfaction. On the 21st, James Robinson and Elizabeth Wilson were married at our fifth-day meeting, and many people besides Friends attended. It was a profitable season, in which heads of families were reminded of the religious care which Job had for his children. When the days of their feasting were over, Job sent and sanctified them, and he rose up early in the morning and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. The subject was enlarged upon to the solid satisfaction of Friends. Oh! that we had more Jobs among us who were truly concerned to intercede for the transgressing people.

22d. I attended the burial of a young man at Centre, who was well two days before and in our town; his death was very sudden indeed; and of late there has been many such alarms. By a letter from a friend in Philadelphia last week I was informed of three sudden changes;—doctor Moore, after about three days illness;—John Wharton who was at his burial, was next day a corpse; and George Mifflin who was well at breakfast, died before dinner time. Oh! that these awful calls of mortality may be as watchwords to survivors, also to make ready; for surely blessed are those who when their Lord cometh shall be found watching and waiting for him.

23rd. I was at Concord, visiting some of my old neighbours and friends, and returned to our meeting at Wilmington on first-day, which was large and much favoured to the tendering of many hearts; in the afternoon, silent. Oh! that Friends and others were more acquainted with true silence. I often regret the loss sustained in our meetings for want of an awful, humble, reverent waiting upon the Lord; confiding in his gracious promise that "they who wait upon him shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." A glorious day indeed, when mankind come to know the Lord to be their teacher, and to be of the circumcision that worship God in spirit, rejoicing in the Lord, and having no confidence in the flesh.

28th. Our fifth-day meeting was smaller than common, being a busy time of the year, and Friends being weak, let the world get master of them. The worldly spirit tells them it will not do to leave it, or they will lose greatly thereby; but it does not tell

them that the world wounds them greatly, and that through an anxious care for it, they lose in the best sense. Surely there is a want of living faith in the sufficiency of that Power that clothes the lilies, and feeds the young ravens.

31st. Our afternoon meeting was attended by our dear friend William Jackson, who was much favoured in testimony from these words, "The well is deep, and thou hast nothing to draw with." This continues to be a mystery to the reasoning part in man, as it was to the woman to whom Jesus said, "If thou knew the gift of God, and who it is that asketh of thee, thou wouldst have asked of him, and he would have given thee living water." Now to those that lack this knowledge, it may in truth be said, "The well is deep, and they have nothing to draw with;" neither can they until it is given them of God, with whom remains to be the spiritual key that can alone unfold the Divine mysteries, contained in the scriptures of Truth: which the carnal man with all his study, art and contrivance, cannot come at. But many, it is to be feared, now as formerly, by undertaking to interpret them to suit their own imagination, do wrest them to their own destruction. Oh! that all were careful not to meddle with things out of their reach. Oh! that there was but a coming to Christ, the true and living way, then surely there would be a drinking of the living waters, whereof if a man drink experimentally, he will not thirst any more after the muddy, or mixed waters of scholastic learning. But many are feeding so largely upon the tree of knowledge that it hinders them from receiving the true sight and sense of spiritual things; for "if any man will be wise (in Divine things) he must first become

a fool;" he must know a death unto self in every part thereof, before he can know a living unto righteousness. Many, I believe, have come so far as to receive the ministration of John's baptism, whose commission was to baptize unto repentance, but he had not power to give this gift, and he let them know clearly that they must look for another, even a baptism that had the power of cleansing. But many have rested short of this, and being satisfied with the first tendering or watery dispensation, have not been deeply concerned to experience a thorough cleansing of the floor of the heart, and to know the wheat gathered into the garner; but the chaff to be burned with the unquenchable fire of the baptism of Christ.

I have known some who were graciously called, and did greatly rejoice in the breaking forth of the day of God's eternal power in their souls,—a time wherein the world and all the glory thereof appeared as nothing in their view, so that they might win Christ, the beloved of their souls; yea, and for a time they walked humbly, so that there was a prospect of their becoming useful in the church. But latterly when I have looked upon them and beheld their conduct and conversation, a fear has seized me, that they have not been so faithful and so fully dedicated as they ought to be. How sorrowful that any of the Lord's visited children should (like some of old) go back to the world, and dwindle as withered branches! But if any that have been grafted into the true and living Vine, abide not therein,—if they submit not to the thorough cleansing and pruning, they separate themselves and are cast forth as branches that are withered. On the other hand, those that abide in Christ, the vine, know the living sap to flow in them,

and bring forth fruits to the glory of the heavenly Husbandman.

9th of 8th mo. My friend W. C. being very sick, I went to see him, and as I was sitting by him keeping off the flies, I felt a sweetness accompanying my mind, and leaning down said to him, it is pleasant to sit by thee. After awhile he said, "My time will not be long, but when I shall go, I do not see, whether to-night or not." After remarking to him that none of us know how soon we may be called hence, he said, "I expect my Redeemer will convey my soul into the chambers of everlasting glory."—As I sat still and quiet by his bed-side, I felt the humbling power of Truth, and therein the breathing cries of my soul ascended to the Lord for preservation, and that I might yet more and more be instructed in the great work of the ministry; being led to behold the glorious excellency thereof, far, yea, very far exceeding all the painting and eloquence of man's wisdom, which are at most but as sounding brass or a tinkling cymbal. A heavenly season it was—the horizon appeared clear, and the glory of the Lord shone round about me;—my soul was prostrated in solemn, awful stillness, and I was as it were swallowed up in raptures of joy. This may appear strange to those who are ignorant of such sublime enjoyments; but it is known to the begotten of the Father. It is a state in which all flesh keeps silence in the presence of God; and in which there is as it were a standing on mount Pisgah, beholding the blessed state of the promised land, and the inhabitants of New Jerusalem. Well might Moses tremble at the awful sight of the bush burning and not consumed. Oh! the deep mystery! hid from the world, but re-

vealed unto babes. I felt no pain, no weariness, during this heavenly season; my mind was greatly refreshed, and the body also; sleep departed from me, nor did it seem as though I should ever know the want of it, could I have continued in this happy state; for I had a sight of the perpetual day, wherein neither the light of the sun nor of the moon, is wanted, for the Lord God and the Lamb is the light thereof. O my soul, dwell humble and low before the mighty God of Jacob, that so when the time comes in which thou shalt be dislodged from this shell of mortality, thou mayst take thy flight to this heavenly, blest abode and peaceful inheritance, to join the glorified host in celebrating his name who lives forever and ever.

10th. Felt easy and quiet in mind, but not without some trials. Went to see my beloved friend, John Perry, who had been poorly, and we had some edifying conversation together.

11th, and fourth of the week, was our monthly meeting, the forepart of which was a pretty solid time: but a case came before it which had heretofore occasioned different sentiments, and operating in the same way again, the weight gradually departed from the meeting,—and some painful sensations were felt. I was much concerned that the authority of Truth might be supported, and desired Friends to labour for more stillness. I saw clearly that some hurt themselves and the meeting by so many proposals being made, some for one thing and some another. After a time, more calmness ensued, and we got the matter referred to a committee.

12th. Our fifth-day meeting was small, silent and as dull as I have lately known it. Next day, I felt

some striving between nature and grace; and the day following, more evenness of mind, but thought, on close examination, that too much liberty had been given to that unruly member, the tongue. Too much freedom in conversation often hurts; be more careful in future.

15th. Laboured for stillness; but next day, gave too much place to fleshly weakness for a short time, yet through mercy, was enabled to overcome. Our morning meeting was large and a good time, I believe, to many, in which I had some public service. John Perry and I went to see J. R. and had satisfaction therein.

17th. A day of renewed favour, and my heart much tendered.

18th. Sing praises to the Lord. I had this day to admire his great goodness. O my soul, dwell low before the high and holy One, from whose eye not any thing can be hid. What a mistaken notion it is in poor mortals to rest satisfied if they can conceal their faults from one another, and not appear uneasy to commit gross things in the sight of heaven! Oh! how great folly for man to think he will escape the righteous judgment of God! to which he will surely be brought for every secret fault: for his Maker will be his judge, and he will take vengeance on his adversaries; he will cause them to tremble when he arises to make his mighty power known. Who shall dwell with devouring fire and everlasting burnings? None surely, but those whose hearts are upright before the Lord. Oh! that I may be one of this number, is what I am deeply concerned for. Thou knowest, O Father, the uprightness and integrity of my heart. It is naked and bare before thee, thou King

of saints. Oh! spare me not, if there be any thing remaining in me unsubjected to thy holy will. Wash me, I pray thee, from all iniquity, and purge me from all sin.

19th. Surely it is a great thing to have our conversation in heaven! Whilst we are here tossed about as from wave to wave, what need there is of an holy watch over every part of our conduct! The enemy of all good seems busy in drawing away the mind, and diverting it from its proper business. I never spend the day with more solid peace and satisfaction, than when I rise thoughtful and continue under a humbling sense of Truth. Here something fresh and green is felt springing up, and the mind is preserved clean and sweet. Is it not more reasonable to believe, while this is the case, that our thoughts and conversation will be upon heavenly objects, or in heaven? And although this may be and is hard for men of corrupt minds to understand, or come at, yet there are those livingly exercised minds who know it is attainable. Blessed forever be the name of the Lord, for his great condescension, in favouring his poor unworthy creature man with a living holy principle of light and of life in himself; and by carefully observing and following this light, he is directed in the way to holiness and purity, without which no man shall see the Lord.

20th. Deeply thoughtful about meeting this morning;—the weather being very warm, which has a stupifying effect on some, and occasions drowsiness, which it is grievous to see in our meetings. Another thing affects me with sorrow, to see so many of the young women sit fanning themselves, as if they were in a play room. I do believe nothing but custom can

reconcile such an indifferency in our solemn meetings. I hope the concerned part of Friends will persevere in a faithful admonition of such as give way to this unseemly indulgence, till the evil is conquered and abandoned.

21st. A proposal was made for the millers to get together and fix the price of wheat; but I felt a reluctance lest something should appear that might be unsavoury, or that would hurt my testimony; therefore excused myself. But they would not take a denial; so I went in fear, and just before I entered the room, I cried to the Holy One for help and preservation. When men get to conversing about worldly matters, there is seldom much edification to be had. I feel a prohibition in my mind against being in public throngs, unless there is a real occasion; for a good state of mind is sooner lost than found.

22nd. Rather poorly; spent most of the day in retirement and reading. A time of renewed favour. Well might the highly favoured Paul say, he delighted in the law of God after the inward man; having happily experienced that by it he was set free from the law of sin and death. What an advantage arises by retreating a little from the many noises of the world, endeavouring to have the mind gathered into stillness,—waiting to hear the gracious words that proceed from the Saviour's lips! Here Christ converses with the soul; here, he strengthens and confirms it in the way of life and peace, and gives it courage to go on boldly; here, he whets and sharpens our love and zeal. What a favour it is, O my soul, that thy greatest good calls thee aside, as the disciples were taken aside when the deep mysteries of the gospel were explained to them. Oh! that thou mayst

endeavour to hold thyself in readiness, so that when he calls for thee, thou mayst arise and go with him, though it may be as into the desert.

12th mo. 8th. After meeting, I went to see Mary Ferris who was not expected to continue long. I found her very low, but quite sensible, though a good deal uneasy. After sitting awhile in the room, I felt my mind drawn forth to supplicate the holy Name on her behalf: and on parting with her she expressed thankfulness for the opportunity. It seems to go hard with some to submit to the final stroke. What an awful sight it is to behold the agonies of death upon the human frame! O thou greatest Good, prepare me for my latter end. Enable me, I pray thee, through the various trials of this life, to walk in thy holy fear. My mind is often deeply concerned to know the victory over the frailties of human nature, and thus to have the sting of death removed; that so, when the solemn, awful hour arrives that dust must return to dust, I may look with steadfastness unto God my saviour.

Sixth-day. Rose this morning rather hastily after I awoke; for which I did not feel so pleasant for some time: yet through the course of the day heavenly regard was near. My heart was often filled with Divine love, and strong cries were raised in me for preservation. I felt deeply engaged for Friends of our meeting, and in a particular manner for the beloved youth, who are made near to my life, in which I feel a travail for their eternal good.

Seventh-day. The affairs of this life had too much place in my mind this morning. I endeavoured to keep them down, but for some time found it difficult; yet through holy help the victory was at length ob-

tained. How much easier it is to go through the business of the day when the mind is kept above it, than when it is suffered to crowd in! and when this is the case, how it unfits for Divine meditation and heavenly contemplation. My cries are to thee, O Father, for help, that I may be kept in a frame of mind fit to receive Divine impressions.

This afternoon I had to take one of our children in hand for disobedience, and the rod had to be used pretty smartly before submission was effected; but I trust it was done in coolness, for I never think it right to lift the hand in chastisement without feeling quite calm, because then it is that we are best capable of correcting, and best know when to begin and when to stop. There were tears dropped from both parties, and my heart breathed to God for wisdom to know how to act in the station of a father. It is undoubtedly a great mistake in parents to put off correcting their own children, or others under their care, till they feel the warmth of their tempers to get up.—More hurt than good is often done by such chastisements; and we are told the wrath of man worketh not the righteousness of God. How careful, then, ought we to be, lest, instead of convincing their judgments and softening their tempers, we harden them! It is a great thing to know how to go in and out before our families; but it is a greater thing wisely and prudently to do it: too few, I fear, lay it enough to heart. The great I AM bore this testimony to the character of Abraham: "Shall I hide from Abraham that thing which I do? for I know him, that he will command his children and his household after him." Oh! that we had more Abrahams amongst us, and fewer Elis; surely the reformation would go on more

prosperously than it seems to do at present. But whilst I am penning these remarks, I feel concerned for myself lest I should be found wanting in these respects. Lord, grant that I may come up in faithfulness before thee.

Our beloved friend Mary Ferris departed this life about nine o'clock this morning.

First-day. Very wet, and has been so for a day or two past, with pretty smart frosts in the creek, more like the breaking up of winter than the beginning of it. Some unwell this morning, but got to meeting, which was large on the men's side,—the women rather thin; the fire of their zeal too much put out by the rain. By an over-hasty move to read the London epistle, the solemnity of the meeting, I thought, was hurt; as it held but a little more than one hour. It is a more weighty thing than many seem aware of, to move in a solemn meeting.

At two o'clock a large number of Friends and others met at the house to attend the funeral of Mary Ferris, and we were favoured with a solemn, good meeting. The living presence and power of the Lord were felt amongst us to the tendering of many hearts. The subject of repentance was largely treated on; as also the necessity of having oil in our vessels;—the glorious and blessed state of those who were thus provided, was largely spoken of, and also the lamentable situation of such who lacked that living virtue, in the solemn, awful time when the voice is heard, "Behold the bridegroom cometh, go ye forth to meet him." The people were earnestly pressed to examine their stock now whilst the compassion of the King immortal and everlastingly glorious, was extended. In this communication, I stood

longer than I had lately done in public testimony, and felt an increase of matter flow toward the people; yet with awful dread and fear lest I should exceed the bounds of true gospel liberty; and the meeting ended with supplication and thanksgiving to the Lord Almighty. The evening was spent in much stillness,—the young people and my wife in reading their books, and when nearly time to retire, I desired them to give attention while I read the London general epistle; which I believe was seasonably done.

Second-day, the 12th. Felt rather poor in spirit, which I have before found to be the case after favoured meetings; yet I was therewith content, and my mind felt quiet and easy. In the afternoon, I went into Wilmington on business, and stayed longer in the evening than was pleasant to myself. After my return I retired to bed early without much conversation. I very unexpectedly felt a solemn quiet in my mind, such as I had not lately experienced. My breathing was free and easy, and I was clear of any sensible pain of the body. In this state, the prospect of eternity was opened before me, and the blessed state of the redeemed was brought into my view.—My mind was carried above these lower regions, and led to view the holy city where God is exalted in majesty, and Christ reigns with him in glory,—where the angels stand before his throne praising him, and the elders fall down and worship before him. Here I lay for some time, ravished and swallowed up, as it were, with the living presence and brightness of his excellency. But I remembered I was in the body, and had the painful separation to undergo; yet thought, if it should please Providence to take me

before morning, the way seemed clear, and I had no sense of guilt upon me. Yet a consideration arose, that perhaps my feelings and prospect might be different, if nature was reduced to that state in which I expected no other than to go, and every breath to be the last. Awful is the prospect and truly humbling the consideration! I then fell asleep under an awful sense of the goodness of God to my soul. My heart is filled with admiration to think that the high and holy One who inhabiteth eternity, is thus pleased to favour poor mortals with a foresight and foretaste of the joys which are hereafter to be revealed to those who hold out to the end.

Third-day, 13th. Rather a low time through this day. In the evening, had the company of a Friend from near Winchester in Virginia, who gave me some account of my acquaintance there.

14th. Early this morning I was favoured to feel the incomes of the heavenly presence to the tendering of my spirit; but for want of keeping strictly on the watch, the weakness of human nature gained a little ascendency; yet discovering it in its early appearance, I was enabled to keep it under foot.—Monthly meeting was largely attended; at which we had the acceptable company and service of Deborah Bassett from Jersey. Near the close, our friend Joseph West who is a member of the meeting for sufferings, by its direction laid before us a concern which Friends had felt for the black people in this government, as also for the two monthly meetings of Friends, as nothing had ever been done by them in laying before the men in power the grievances of this long injured people. The subject spread weightily over the minds of many Friends, and some lively obser-

vations were made. Friends united in appointing a committee to lay the matter before Duck Creek monthly meeting, in order to unite (if way opened) in petitioning the Assembly on behalf of the poor black people.

Fifth-day, 15th. Samuel Nichols and Ruth Mendenhall were married at our meeting, which was a favoured season. John Saunders appeared in testimony, and I had to remind fathers and mothers of the united concern and christian care of Isaac and Rebekah toward their son Jacob on the weighty subject of choosing a wife, that he might get one who believed in the same supreme, eternal God, and worshipped him in the same way. The matter opened and spread in the view of my mind more extensively than ever it had done—and the youth were reminded how highly Jacob was favoured, no doubt in part on account of his ready obedience to the solid counsel and advice of his worthy parents; for obedience to them is next unto God.

16th. Strong desires are raised at times, that I may be preserved steadfast through the various trials and changes of this life. I often feel jealous of myself, and afraid I shall fail of reaching the port of stability and peace; yet at other times, I am favoured to feel a spark of living faith, which animates and strengthens to press forward, endeavouring to forget those things that are behind, and to get nearer and nearer to the pure immortal spring of Divine life, which can alone keep all sweet and clean. I think I see clearly, at times, the excellency of being redeemed from these lower enjoyments. But whilst we are in these tabernacles, we must take care of them, and provide for others under our care: and herein I see a snare of

extending our prospects beyond true bounds. Ah! indeed were we bounded by Truth, as we ought, what a little would serve? The great matter appears to be, to keep the mind as much as possible out of and above those things which are to perish with the using.

17th. Felt tenderness of spirit, and at times earnestly desired to be more redeemed from every thing that has a tendency to bring leanness over the mind, or to separate from the Divine presence. O my Saviour, I love to feel thee near. How delightful to hold converse with thee, blessed guest indeed, deserving the uppermost room in the heart, swept and garnished!

Remarkably wet, though moderate weather, more like spring than winter;—the roads extremely muddy.

First-day, 18th of 12th mo. Our meetings were both large, but silent in the morning. Near the close of that in the afternoon, I said a little to a particular state which had been much with me during the meeting.

19th. Felt a good degree of sweetness to accompany my mind, and prayed for preservation. Spent part of the evening in town in conference with the committee respecting our attending Duck Creek monthly meeting.

20th. Rather more hurry the forepart of the day than was pleasant; yet hope I was favoured in a good degree to keep on the watch. In the afternoon, received information from the meeting for sufferings that Duck Creek monthly meeting had sent a petition to be approved in order to be laid before this government. On which our committee again met, and concluded that some of our number should attend Duck Creek monthly meeting next seventh-day.

21st. Rose thoughtful this morning, but too soon gave way to the weakness of human nature. Oh! that I may receive strength to withstand the accuser of the brethren who is ready to come in when we are off the watch, to wound and to destroy that sweet peace which the spiritually-minded delight to feel. More hurry in the afternoon than was profitable; so that the mind as well as the body was affected. For when one is oppressed, the other cannot be cheerful and easy;—they being so nearly connected, feel with and for each other. O thou holy, pure, invisible Beholder, redeem me and mankind universally more and more from the love of this world, and engage our minds more deeply to seek for and press after that treasure which waxeth not old.

22d. Meeting silent, but I was favoured to feel a travail for the good of those assembled. In the afternoon, in company with Joseph West and Joseph Tatnall, rode to John Lewden's near Christianabridge on our way to Little Creek. Next day rode to Ezekiel Cowgill's, and on seventh-day, the 24th, attended the monthly meeting. After a weighty conference with Friends, a committee was appointed to unite with us in proceeding as Truth may direct.

25th. Rode to Duck Creek meeting on our way homeward; a small meeting and silent. Thence to Daniel Corbit's at Appoquiniminck, and next day home, feeling well satisfied that I had attended to the appointment.

27th. Favoured with a solid, composed mind, heavenly goodness being near.

28th. In company with Joseph Tatnall, I attended White-clay Creek meeting, in silence; it being a low time with me. Returned home, and felt the incomes

of holy goodness to the tendering of my spirit, under which my cries ascended to God on high for preservation.

29th. Meeting large, and a solid, good time. The living presence and power of the Highest were felt amongst us to the tendering of many hearts. Surely he is forever worthy to be waited on. Oh! may all who are engaged in his work and service wait to feel his quickening, living virtue to put them forth. Oh! may it be my constant care diligently to attend to the voice of the true Shepherd; then all will be well, whether little or much is said. I wish to be perfect in so great a work as that of the ministry. Lord, help thou me, for thou art the best instructor. Instrumental help is good under thy direction; but when no man speaks to me, thou reminds me of my misses, in the most tender manner. Oh! continue thy help and thy fatherly regard.

This evening I was informed there was to be a ball, or dancing frolic in Wilmington, which made me feel exceedingly sorry.

30th. Being very wet, I was mostly at home; and next day was favoured to feel a good degree of sweetness cover my mind. In the evening had the company of Joshua and Edith Sharpless, whom I was truly glad to see.

1st mo. 1st, 1786. Our meetings were both large, and our beloved friend Edith Sharpless, was much favoured therein. In her public testimonies, the gospel current ran strong toward the youth; at which I greatly rejoiced, and breathed earnestly to the Fountain of all perfection, that their hearts might be opened to receive the doctrines of Truth in the love of it.

2nd. Felt the reviving presence of Divine love to

accompany my mind, and often breathed to the Holy One for preservation, and that my dwelling might be nearer and nearer to the pure immortal spring which alone can keep me clean.

3rd. Had communion with the Beloved of souls. Well might one of old say, "It is better to be a door-keeper in the house of God, than to dwell in the tents of wickedness." Oh! that all men were partakers of that sweet peace, quietude and composure of mind that I sometimes feel; surely they would value it above all outward treasure. O thou Fountain of life, thou enricher of thy saints, draw me nearer and nearer to thyself, that I may hear thy voice, for it is sweet, and behold thy countenance for it is altogether lovely.

8th. The current of love that I often feel, I believe, is opened by Him who is emphatically called Love. I trust he has kindled a holy flame of love in my heart, which length of time and distance of place cannot abate, while I keep my place and rank in righteousness. It is thus the children of the heavenly Father's family, are brought nearer and nearer together in spirit; for this is the operation and this the effect of that holy cementing virtue of pure love. It is humblingly astonishing to contemplate the goodness of the holy, pure Being, who in the riches of his grace has made us heirs of so great salvation. And even whilst we are outwardly, as it were, tossed from post to pillar, we are at times favoured with this sensation, supernatural to mere human conception, that God is in us and we are in him. Thus the prayer of Christ is verified in us, "That they all may be one; as thou Father art in me and I in thee, that they may be one in us."

7th mo. 20th, 1786. Samuel Starr, of Duck Creek in Delaware, was buried. He left home the week before, and went to Philadelphia on business; where he was taken unwell and closed his life. To survivors, it seems like a sudden and unexpected call, admonishing us of the great need we have to endeavour to be ready, as we know not the day nor the hour we may be brought before the great Judge of quick and dead. Awful is the contemplation of meeting the pure and holy Being who is terrible in majesty; yet now is the time for us to prepare for that solemn season. Oh! that we may watch continually unto prayer; and in order to aid us therein, let our thoughts be familiar with the grave; let us often, as it were, converse with the dead, and seriously turn our views toward eternity. This great subject is kept at too great a distance from us; and we are too apt to point out death as a frightful thing, too shocking to be contemplated, although we know it is certain to overtake us all. But to a true christian, the death of the body is among his minor cares. His great concern is to have his peace made with his God, so as to know the sting of death taken away; and when this evidence is vouchsafed, he can meet death with a calmness and patient resignation becoming the character he bears; adopting the language of the apostle, "O death, where is thy sting? O grave, where is thy victory?"

23d. We had the company of Thomas Scattergood, of Philadelphia, and Mary Swayne from New Garden, at our meeting this morning. The gathering was large, and they both appeared in testimony.

Our beloved friend Robert Valentine departed this life on the 21st, and was buried to-day. Our worthy friend James Thornton was at the funeral and was

much favoured in testimony. Robert has not had much sound health since his return from a religious visit to England; but he is now delivered from all his afflictions, and, I have no doubt, has received a crown that shall never be taken from him. Oh! happy change! Oh! welcome hour! when we from earth to heaven thus ascend. Awake, O slumbering mind, arise and see how vast thy work! how great is He whom thou so little knows!

28th. A season of sinking and depression of mind, the most humbling I have lately known. Oh! that I may be preserved! Help, Lord: for without thy aid, I am undone. Let not the sins of my youth hinder my prayers from coming before thee. O Lord, I pray thee, forgive all my transgressions, and pardon all mine iniquities. Prepare me for thy kingdom, and fit me for thy glorious habitation; that so when the awful moment of my dissolution arrives, I may have nothing to do but cheerfully resign my soul unto thee.

29th. Rather more in the hurry of business than was best. Much conversation about worldly matters often hurts the mind. I endeavoured to get out of it, and in the evening was favoured with a calm.

8th mo. 1st, 1786. I wrote as follows: Dear friend, Joseph Townsend, I received thy kind remembrance, and feel a care (without some ability more than for writing's sake) to avoid every appearance of formality, and a superficial friendship, which cannot be to edification. Notwithstanding this, my regard and esteem for thee is not lessened. In every dispensation of proving, no way should be looked for to gain relief, until we patiently wait the time appointed.—Can we believe it is for our cleansing, that He who

is willing to receive us as sons, deals thus with us? Let us then, like obedient children, submit cheerfully to that power which alone is able to fit us for the society of the just. If we are brought under the rod, and bear it reluctantly, what praise have we? surely, none. Being forced to submit to it, we are condemned in ourselves. A child who does willingly what it is bid, and readily obeys the commands of its superiors, gains the pleasing smiles of its parents: but one who refuses, often incurs their displeasure, and frequently has the rod held over it.

If our spiritual senses are clear, we shall see that Omnipotent Goodness deals more equally with us, than we do with ourselves. All his rebukes are in love and mercy; though at the time we suffer them, we are ready to cry out under the pain and travail, necessary for the redemption of the soul;—which is a work of infinite concern, claiming our closest application and daily inquiry into the progress thereof. Yea, clear I am, that nothing should be suffered to hinder us from questioning ourselves, respecting this important work: no palliating or soothing will do. "If we would judge ourselves," said one formerly, "we should not be judged." The unwillingness of our nature to look at its own imperfections, hinders us from making application for a remedy. Our neglect, on this hand, requires rigorous treatment to awaken us, and show us the dangerous situation we are in. There is no state more absolute than self-righteousness; and is there any that prevails more among the professedly religious part of mankind? I often see its snare, and beg to be delivered from its poison.

Let us then, my dear friend, in good earnest put

up our prayers for eye-salve, that we may see clearly through the slender walls and flimsy covering of self-sufficiency, and of every spirit that would in the least degree derogate from, or infringe upon the prerogative of God. It is under a heart-felt travail of soul, that I ardently wish we may press through the crowd, so as to lay hold on the everlasting covenant of peace: for here we have no continuing city. Seeing this is the case, what ought to be suffered to engross our attention, or to hinder us from seeking one that hath foundations, the maker and builder whereof is God; and in which hallelujahs and praises do forever resound. H. J.

8th mo. 1st. Such were the feelings of my spirit that I could scarcely refrain from going down on the bended knees of my body, to implore Almighty Goodness to protect and keep me in the way that is well-pleasing to him. I often fear, lest through any part of my conduct, I should bring a stain on the pure Truth I make profession of. O thou that hast hitherto been with me, continue thy merciful regard, I pray thee, lest I fall. I crave thy help, for my weakness is great, and I feel unable to go forward without thy holy aid. Hear the voice of my cry, O Lord, and open thine ears to my prayers; let them come before thee, if I am worthy of thy regard. For mine enemies are fierce against me; they seek my overthrow; they have digged a pit for my soul; they have laid snares to entangle me. But O Father, my trust is in thee: let me never be confounded or put to shame. Then will I praise thee and declare of thy marvellous works; even in the face of mine adversaries will I speak of thy mighty power, O Lord.

2d. I had a satisfactory opportunity with Gerard

Blackford's wife, who is in a declining state of health. It was comfortable to hear her express her grateful sense of the tender dealings of the Lord with her from her youth. She said she had had many seasons of sickness in years past, when her children were small about her; adding, "I then requested to be with them awhile longer. I have now been spared to see them that are living grown up. I have no more request to make for staying here in this world. I am willing to go, and hope the Lord will be with me." To her daughter who was present, she said, "If thou walks in sobriety and truth, He will be with thee, and reward thee for thy care towards me."— There was not much said; but the tendering goodness of the Most High was felt, and an evidence given that he was near. Blessed forever be his holy name, who leaves not those that wait upon him.

3rd. Our fifth-day meeting large, and I believe a good time to many: at the close of the meeting for worship, our select preparative meeting was held. It was a solid, profitable season; and I wish to profit by these times of close examination. After this, I was at their fore and afternoon meetings at Darby on first-day, to a good degree of satisfaction; then attended the Quarterly meeting in Philadelphia, where the business seemed to be done too superficially. The wisdom of the creature, which is foolishness with God, was plainly to be seen: yet the Lord has an honest seed that lies groaning under the weight and testimony of the law. May these exercised minds be Divinely supported, and in his own time enabled to go forward. At the youth's meeting, the day following, it was a searching, solid season.

10th. A sorrowful instance of the falling away of

one who has long been a professed advocate for the Prince of peace; which occasions great sorrow to faithful Friends. Alas! we are none of us safe, any longer than whilst on the watch. Oh! that I may be taken out of time, before the adversary prevail against me, so as to bring reproach on the blessed Truth. I feel that I am weak, and attended with many infirmities, and it often seems as if the enemy was seeking to overthrow me. Self, that great adversary of goodness, is not sufficiently mortified and kept under. Yet I have, at times, a view of the meek, lamb-like nature, and long to be more and more clothed therewith. O Lord, forgive all my sins, and give me strength to maintain the watch against the enemies of my peace. How exceedingly unsafe it is to flatter one's self, when we have a place in the minds of the people, and are esteemed by them as upright and just; while yet they do not know our hidden imperfections and secret failings! But God searches the heart, and tries the reins, and shows unto man what is his thought: may this prayer be mine, "Cleanse thou me from secret faults."

12th. I attended our select Quarterly meeting at Concord, which was a profitable season;—went home with Thomas Evans, and was at Middletown meeting on first-day. It was, I think, a good time to many. Next day, several Friends from neighbouring meetings attended our Quarterly meeting at Concord, and also the youth's meeting; in both which they had acceptable service, and it was a satisfactory season of edification.

At our monthly meeting, the 16th, we had the company of Hannah Cathrall and William Savery, from Philadelphia, to our comfort. Next day, I went

with them to Kennet monthly meeting, and the day following, attended Bradford monthly meeting. It was to me an exercising time; many seemed to do meeting business in the same spirit and disposition that they transact their outward and temporal affairs; which never will do much good in the church. The spirit of Truth must be waited for, and its quickening influence felt, before we can rightly move in support of the discipline, or advancement of the Lord's work. On seventh-day, I was at the select Quarterly meeting at London Grove; was also at the Quarterly and youth's meetings there, and returned home on third-day evening following.

25th. In company with John Perry, I rode to White-clay Creek, and visited the families of John Sanders, Joseph Chambers and Caleb Harlan. Next day, had a religious opportunity with Jacob Starr's family to good satisfaction, after which we returned home. Our meetings at Wilmington on first-day, the 27th, were both large, and owned by the Divine presence. I wish such seasons, wherein the humbling power of Truth is felt, were not so soon forgot as sometimes seems to be the case; so that with sorrow it may be observed, as it was concerning Ephraim of old, their "goodness is like the morning dew."—My heart often yearns toward the youth of this place. They are near to my best life, and I feel a continual care on my mind for their good. My prayers frequently are offered in secret on their behalf, that the heavenly Shepherd may keep them from going astray; that their minds may become more and more weaned from the pleasures and profits of this world; that all the glory thereof may be stained in their view, and the eye of their understandings opened to behold the

glorious beauty there is in the Truth. O God of all power and wisdom, prepare of them for honourable and useful stations in the church,—prepare and qualify of both sexes among them for the great work of the ministry in this place, that thy great name may be exalted and thy church and people edified.

28th. I believe an humbling time is coming upon many parts of this land, and that the pride and haughtiness of many of the stout ones will be brought down; for I verily believe many will be swept away by a sore disease. But, O Lord, be gracious unto those who have waited for thee. Be thou their arm every morning,—their salvation also in the times of trouble. At the noise of the tumult, the people fled; at the lifting up of thyself, the nations were scattered.—Surely those will be blessed who are found watching at such a time, and waiting for the coming of the Lord, being ready to receive him in the way of his judgments.

30th. Comforted in a renewed feeling of the strengthening, enlivening power of Truth; bringing to my remembrance the gracious promise of my God, when he spake to me on this wise, "In blessing, I will bless thee; and in multiplying, I will multiply thee." To this promise, whenever it has been mercifully revived, for about two years past, has this addition been made, "Although thy beginning has been small, yet if thou art faithful, thy latter end shall greatly increase." My trust is in thee, O Father; let me never be confounded nor put to shame.

31st. A wet morning; but few women attended our meeting: the men turned out as usual, but more punctuality to the time of gathering is needful. It often hurts meetings very much when Friends neg-

lect to meet at the time appointed. I was exercised on this subject, and thought I should have something to say on it; but about the time I was expecting to stand up, a stranger who was with us, appeared in solemn supplication. So I thought it better to bear my burden, than to offer it after such a weighty service; for I have often thought it should be something very pressing and clear to put any forward in speaking after such solemn appearances, when a meeting is well left in silence.

9th mo. 2nd. Yesterday, my beloved friend John Perry spent some time with me, in conversation that was edifying; but my mind was in a low state. What greater trial can a religious person pass through, than to feel as if left without the comfortable presence of Divine Goodness;—left to struggle alone, according to apprehension, with the powers of darkness! Yet not alone, or the soul could not stand: but these deep sufferings, when patiently endured, tend to purify it from dross and imperfection, and induce it to place its whole dependance on God only. Under these close trials and provings, while self remains unmortified, how doth the creature cry out, and look for some easier way than to pass through the fire of tribulation! Yet surely those who patiently and resignedly submit to the baptismal influence and refining operations of the Holy Spirit, will be blessed.

3d. Our meetings large. I had public service in the morning; and it was a time of renewed confirmation, strength and consolation to my mind. Oh! that I may be kept humble and low, wholly trusting in God; for herein there is safety. Oh! that I may be more and more clothed with humility, and emptied of every thing of self,—proud *self,* the greatest ene-

my we have to war with! How it will arrogate to itself even the praise and worship that belong to the Supreme Being, and rob him of his honour! It loves to hear itself highly spoken of,—to receive greetings in public places,—to have the uppermost rooms at feasts, and the chief seats in the synagogue. Lord, discover this enemy to me at all times and in all its windings; and enable me to trample it under foot as in the dust.

5th. Low in mind, but sensible of Divine good. This is a favour, supernatural to human conception, to know that God is in us and we in him. Oh! that mankind universally were sensible of this great mercy, that he condescends to dwell in us, and walk in us. Surely a due sense of his Divine presence, ever with us, would produce fruits of love, meekness, gentleness, patience, brotherly kindness, charity. Was this the case with all professing christianity, envy with all its evil offspring would be rooted out;—tale-bearing and evil speaking one of another, would cease:—the rending, devouring nature of the wolf being subdued, it would dwell with the lamb;—the spotted leopard would lie down with the harmless kid, and the calf and the young lion, and the fatling together,—and the innocence and gentleness of the little child would lead them. What a blessed state of mind to individuals! and what a happy condition of the human family, when this glorious gospel day is more and more risen,—when righteousness shall be the girdle of their loins, and faithfulness the girdle of their reins. Then, nothing will hurt nor destroy in all God's holy mountain; because the earth will be filled with the knowledge of the Lord, even as the waters fill and cover the seas. Ephraim will

then no more envy Judah, nor Judah vex Ephraim. O Lord, hasten the coming of this glorious day in our souls, that we may be of one heart and one mind.

10th. Our meeting large and favoured. I felt deeply concerned that I might be preserved from a hasty or forward appearance in the ministry; and very desirous that in all my movements in this great work, the evidence might accompany that it was the putting forth of the holy Shepherd. I sometimes see a danger of moving from too small a motion, and speaking of former views without their being opened in new life. No ministry is so sweet, lively and edifying as that which arises from the pure life, without any mixture of human contrivance. Any, even the least confidence in the ability of the creature without Divine aid, hinders the flowing forth of the pure stream of love and life. O Father of all good, empty me of all dependance and every thing that is not of thee; reduce me yet more and more to the nothingness of self, that so thy holy power and life may be felt and appear in all my labours to promote thy blessed cause.

13th. At our monthly meeting, the ancient practice of visiting families having been revived in our preparative meeting, was laid before this, and spread weightily over the minds of many Friends. After a time of solid deliberation, the concern was feelingly concurred with, and Friends were desired (if any felt it lively on their minds) to make a free-will offering of themselves to the service. At length, our friend John Perry in a solid manner offered himself. Feeling the subject to be very weighty, my mind was deeply humbled, and my spirit contrited before the Lord, with inward cries that I might be rightly

directed, till I saw the way clear to give up to the service, in which I felt peace. John Sanders also offered to join in the work; and the concern was opened to women Friends, who were not then prepared to go into an appointment; so the matter rested.

In the evening, being in company with several Friends, I thought we indulged too freely in conversation, which afterward gave me some uneasiness.—I know I have need to take care in this respect. It is a good thing at all times to have an inward sense of Him by whom words and actions are weighed.—For want of this abiding sense of the fear of the Lord, we may exceed in social converse, so as to make work for repentance. I never close my eyes in the evening with so much sweetness and quietness, as when, on looking over my past conduct, I have been careful through the day to keep my tongue as with a bridle, and so to take heed to my ways that no guilt of wilful disobedience occasions a sting or uneasiness to the mind. Thus, bringing our deeds to the Light, and feeling peace within our souls, in what a profound quiet the mind settles, sweetly enjoying the presence of its greatest good, without fear or anxiety. But we sometimes feel love and fear, as it were, mixed together; at other times we feel fear without love, and at times love without fear. These different feelings call for deep self-examination. O my greatest Good, thy chastisements are in tender mercy. I am never treated with greater tenderness and love, than when thou takes me in hand thyself; for thy rebukes are all in fatherly kindness and tender love to my soul.

15th. Heard of the decease of Anna Byrnes, wife of William. She was a choice young woman, and

one in whom I had great comfort. They were a hopeful couple; but now she is gone, having departed in peace and quietness, as one falling into a sweet sleep, leaving her husband almost overwhelmed with grief under so great a loss;—stripped as in an unexpected moment of an endearing and beloved wife, who was ready at all times to share with him in sorrow and care, as well as in joy. Next day, the corpse was brought to Wilmington and interred; after which a meeting was held, that was thought to be a solid and good opportunity, though an unusual thing at this place. I went home with the mournful and distressed young widower, and stayed all night with him. My sympathy was deeply and sensibly felt to flow towards him, and my prayers for him were offered in secret on this wise: O Lord, soothe thou his grief; allay his pain; heal, Oh! heal the bleeding wound. Be thou his arm of support every morning, his salvation in this the day of his deep distress. Oh! give him to feel and to acknowledge with thy servant David when he said, "I know, O Lord, that all thy judgments are right, and that thou in faithfulness hast afflicted me." And again, "I esteem all thy precepts concerning all things to be right; and I hate every false way."

17th. Attended White-clay Creek meeting, and had an open time there. My mind has been for some days past in a lively, active state of feeling; something fresh and green frequently springing up. As I have been engaged about my outward concerns, some portion or other of scripture, having a strengthening tendency, has often occurred to my mind.—The following often revives, "God is my salvation: I will trust and not be afraid. The Lord Jehovah

is my strength and my song; he also has become my salvation." O Lord, for all thy many mercies, both former and latter, my soul bows before thee, and acknowledges that thou art good,—worthy forever to be had in high renown, and to be feared, worshipped and obeyed in all things. By thy outstretched arm, I have been brought out of the house of bondage; yea, by thy mighty power, thou hast broken the bands of iniquity. Oh! that I may never forget thy merciful kindness to me, thy righteous acts, and thy wonders in the deeps. When thou clothedst thyself as with a cloud, and thick darkness was as thy hiding place, yet, O Lord, thou remembered mercy, and spake comfortably to me out of thy holy hill of Sion. A sense of thy goodness, thy majesty, and thine excellency, bows my soul as in the dust. O Lord, I have waited for thy salvation; save me in the day of trouble; cover mine head in the day of scorching heat; let the canopy of thy love be over me, and hide me as in the hollow of thine hand. And now, O Lord, let me intercede for my dear wife and tender children, that they may live in thy holy fear, and receive the knowledge of thy Truth in their inward parts; enrich their hearts with thy grace, that they may grow up in good liking before thee, and that thy blessing may rest upon them.

22d. Set out with several other Friends to go by water to Philadelphia, to attend Yearly Meeting.—The wind being ahead we did not get to the city till midnight; next day, attended select meeting which was a solid time. On first-day, at Pine Street meeting, our friend James Thornton was much favoured in testimony, and Job Scott, a Friend from New England, closed in supplication. In the afternoon

at the Bank meeting, a Friend appeared in a long discourse that wanted life, and brought exercise over many minds. I attended Market Street meeting in the evening, in which our friend John Storer, from England, was Divinely favoured on the subject of silent worship.

As I had opportunity in the course of the day to observe some mistakes in others, I earnestly craved of the high and holy One, to be preserved in my proper place in those great meetings. I have often mourned to see and hear some Friends so frequent in speaking at those solemn seasons, and I have often been distressed, and sometimes ashamed on their account. Silence and solemnity are better than words without life and power. Oh! that I may keep a watchful care over myself.

On second-day morning there was a public meeting held at each house, and the Yearly Meeting business began at three o'clock in the afternoon. It was opened under a solid covering; and, to the praise of Him who dwells on high let it be recorded, that we were favoured through all the sittings till sixth-day evening, when the meeting closed about nine o'clock. It is a great thing to keep in our proper places, and to be ready to receive instruction, as well as to give advice.

During the time of Yearly Meeting, Joseph Mitchell of Rhode Island, who came as companion with Job Scott, was buried at Buckingham in Bucks county. He had been sick but a short time. Oh! what a stroke it will be to his wife, his family and friends at home! Our aged friend, Sarah Massey, also was buried on the 29th. Her departure is rather cause of joy than grief, being fully persuaded she was pre-

pared for the awful change, and knowing that she had longed to be at rest with her God. When I look towards my own final close (as is frequently the case with me) I sometimes am ready to wish to be dissolved, so as to be delivered from the trials, besetments and temptations of this life, and centred in peace with Him whom my soul loveth.

10th mo. 3rd. Have laboured under discouragements, both inwardly and outwardly: but my trust was reposed in my God, and to him I looked for help and deliverance. This afternoon, feeling a little relief, I enjoyed some rays of Divine light for a short season, and was enabled to pray for preservation, and that I might be preserved from murmuring at the dispensations of Providence. I fully believe, as said of old, that "all his ways are judgment: a God of truth, and without iniquity, just and right is he."—Oh! what a blessed state it is, to be ready to meet with calmness (if not with cheerfulness) the varied trials we have to pass through in this probationary state. The deepest sufferings, patiently and rightly endured, I believe, brings us nearer and nearer to our greatest Good. Why then, are we so unwise as to complain, and grow weary of suffering? Yet the flesh is weak, and unwilling to suffer. Oh! that I were brought more into the state of a little child, and to have no will of my own distinct from, or opposed to, the will Divine. But I look to him who knows the hearts of all men, with earnest desires that he would uphold me by the right hand of his power, in all the trials and besetments which may befall me. I am well assured that nothing can happen to me without his notice or permission, and surely he will not suffer more or greater trials to come upon me

than he will give me strength and patience to endure, as I put my trust in him.

4th. Was favoured to feel holy goodness near me, to my great comfort and satisfaction. Oh! what shall I render unto the Lord for all his benefits towards me? 'Tis his arm that supports me in the day of trouble, and my soul shall praise him; for he has done great things for me.

5th. Our meeting rather dull and silent: a lively exercise too much wanting. To perform Divine worship acceptably is a solemn duty; and, without a very strict watch is maintained, the mind is liable to be carried away upon objects very foreign from the business for which we profess to meet. Were we more inward and spiritually-minded in our daily walking, what a lively travail of soul would be felt in our religious assemblies! Were even those who stand as heads of the tribes of our Israel, to sit under a right exercise of mind in our meetings, would not the holy cementing virtue of Truth spread as from vessel to vessel? But for want of this, a mournful feeling of languor often prevails. The children look up, and as it were, cry for bread, when there is none to brake and give them. O Lord, look down from thy holy habitation upon thy flock and family.—Arouse the careless, and bring down the lofty from their seats. Preserve and nourish thy lambs and the sheep of thy pasture; and oh! keep my soul from falling to the right hand or to the left, that I may walk uprightly before them.

8th. Daniel Haviland, from the eastward, attended both our meetings, and had public service therein.—Next day I felt tenderness and contrition of spirit, and a hope revived that I should be helped, both in

spiritual and temporal things; for I have been closely tried in both.

How soon the flourishing prospects of mortals are cut off! Information is just received of a great flood at and about Baltimore; a considerable part of the town under water, so that they had to take women and children out of their houses in boats. Several lives lost; also a new mill, and several mill-dams swept away. Surely, in these visitations there is something very serious, to a reflecting mind. If we were truly humbled under them, heavier calamities might be prevented.

10th. It is a favour to begin and end each day under a sense of the presence of the great I AM. To be a true christian requires great watchfulness and humility, and is of more importance than many seem aware of. They that are in Christ (and this is what makes a christian) Paul said, are new creatures. Old things are done away, and all things become new, and all things of God. It is to be feared that very few experimentally know this to be the case with themselves. For my part, I acknowledge myself to be behindhand; the infirmities of the flesh not yet wholly subdued; anger, resentment, selfishness and pride, sometimes have too much place in my mind, and occasion a daily warfare.

11th. At our monthly meeting, John Sanders obtained a minute to visit the branches of Exeter monthly meeting, also some of the meetings in Abington and Bucks Quarters. Women's meeting likewise appointed two Friends, Hannah West and Deborah Gibbons, to join men Friends in the family visit.

12th. I have felt much discouraged of late, in regard to making a living for my family and paying my

just debts. Business is very dull; little or nothing to be made; high rents and interest money to be paid. Many have failed in their business of late; and I have been deeply thoughtful on this subject, amidst my discouraging prospects, lest the Truth should suffer reproach through any part of my conduct. The preciousness of its testimonies comes near to my best life; and I would rather be taken away than live to reproach them. But although trials and gloomy prospects attend, I have no intention to murmur or repine: for why should I doubt the sufficiency and protecting care of Him who has kept me from falling to this day. He hast cast up a way for me heretofore, even when no way appeared, both before and since the time of my marriage and settlement. Oh! may my trust and confidence be reposed in his kind and ever watchful providence over me.

Meeting silent to-day; but an humbling time to my mind, in which I was made thankful in feeling Divine regard to be near. When Paul was under trials, being buffeted by the opposing spirit of the thorn in the flesh, it was said in answer to his prayers, "My grace is sufficient for thee." Surely, this grace is all-powerful for us now, as it was then for the apostle. Oh! for a living, abiding faith in its operations, and its preserving power. "Believest thou that I am able to do this?" said Christ to one that was asking a favour of him. His answer was, "Lord, I believe; help thou mine unbelief." He had faith, but he felt his own weakness. When I consider the great works done by faith, I earnestly desire to be enriched with this inestimable gift. Man may believe all the scripture records by hearsay, and yet lack this living, operative faith that works by

love to the purifying of the heart. What advantage shall we reap by confessing to all the truths of the gospel, and acknowledging our belief that Christ suffered without the gates of Jerusalem for the sins of the whole world, unless we know him really come in our hearts, by his spirit and power there, to put an end to sin and finish transgression in us? Thus, as the body of corruption is brought under, we experience a new life unto righteousness, and are created anew in Christ our saviour, to love and good works. This is necessary for all to know who profess the name of Christ. To say we know him, and pretend to serve him, when at the same time we have not known a change of heart from under the dominion of vile affections, is an absurdity, and will prove but a sandy foundation.

13th. Laboured for settlement and stability of mind. To obtain the victory over wandering and improper thoughts, is no small step towards perfection. There are three kinds of silence; the first, from action; the second, from speaking; and the third, from thinking. The last is the most difficult to attain; so that perhaps few of those, esteemed as spiritually-minded christians, have fully arrived at this degree of perfection. The apostle speaks of "every thought being brought into subjection to the obedience of Christ." To attain this state, requires close watchfulness and humble dependance upon the aid of Divine grace. By these means, vain and wandering thoughts will be overcome and banished from our hearts. However narrow and trying this path of inward self-denial may be, it is the path prepared by the Holy One for his chosen sons and daughters to walk in. The concurrent testimony of all who have been acquainted

therewith is, that the farther they have travelled in it, the easier and more delightsome it has become to them. "Take my yoke upon you, and learn of me to be meek and lowly, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light." Gracious invitation—blessed promise! Oh! that we may accept the one, and thus come to possess and enjoy the other.

15th. On looking over this day's account, I charge myself with speaking rather too smartly to some of my family, on their backwardness in getting ready for meeting in proper time. Coming late to meetings is a practice against which I have had a testimony ever since I attended meetings from a religious concern. When Friends, time after time, are late in getting to their religious meetings, it is an evidence not only of weakness, but of spiritual sickness; or, their motive for attending is not well grounded, though they may come every meeting day. The dictates of Truth duly followed, would lead to punctuality in observing the hour appointed, as well as diligence in the performance of this solemn duty.—"We owe it to God, and good example," as William Penn justly observes.

16th. I do not know that I could spend this day more carefully and circumspectly, if I had it to go over again; except that in one instance I fear my temper rose too high. I find it needful daily to labour to keep down every appearance of anger, knowing that the wrath of man cannot work the righteousness of God. This evening, as I sat alone, earnest desires were raised in my soul, that I might be doing my day's work in the day time. Oh! what an inexpressible comfort and satisfaction will it be to meet

with that blessed welcome of "Well done, good and faithful servant." My mind was also humbled under a renewed sense of the continued regard of Him who lives forever and ever;—whose mercies are always sure, and his compassion fails not towards his little, dependant children. O my soul, surely thou hast cause to bow in deep, heart-felt gratitude before the great and Holy One of Israel, who has done great things for thee; surely thou hast cause to say, the Lord is good, and worthy to be praised forever: for where had I been long ere now, had not his merciful hand and arm been stretched out for my redemption? Surely I can say of a truth, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes."

18th. If William Penn's caution in regard to the use of the tongue were well observed, that is, to think twice before we speak once, we should not only speak twice the better for it, but many times should find it better not to speak at all, especially when excited by passion or impatience. When I am with my boys at work, I find it requires great watchfulness lest I say or do any thing that may produce lightness and vanity in them, or show quickness of temper and harshness of expression; so as to lay waste in their minds the precious testimony given me to bear.—Young people and even children are quicksighted and observing. Friends in the ministry, in a particular manner, have need to be very circumspect, both at home and abroad. My concern is that my carriage and deportment may correspond with the station I fill in society. The apostle doubtless saw the necessity of keeping the body under, "lest (said he) after I have preached to others, I myself should

become a cast-away." I wish all who are engaged in the work of the ministry, may be alike thoughtful and careful. It has often grieved me when I have observed lightness in any of these. I do not mean to condemn cheerful, pleasant conversation, that is innocent and edifying. There is a liberty in the Truth to those that dwell in it; but I want all to be careful not to abuse this liberty. Some people seem to have a propensity, or a life in relating anecdotes of what they have heard this, that, or the other friend say; and it may be the truth they are thus relating; but if it has a tendency to raise lightness in the minds of the hearers, they had better be silent. Let edification be the leading object of social conversation, and discretion will be given to order it aright. Then will be known even as the psalmist says, "to him that ordereth his conversation aright, will I show the salvation of God."

19th. Had a good meeting; and in the afternoon, we who were separated to the work made a beginning in the family visit. In fifteen days, we visited about one hundred families and parts of families of our members. John Perry being then quite unwell, we postponed the remaining visits. In this service, we witnessed seasons of renewed favour, in which the baptizing power of Truth was felt to the tendering of many minds. In some places, it seemed like a time of searching out the hidden things of Esau. Surely no service in the church is so deeply humbling as this: to be truly honest, and place things where they properly belong, giving every one their due, is a work that requires close attention to the Divine Guide. Although some few seemed shut up as in their shells, yet in general, Friends' hearts and

houses were open to receive us, to my humble admiration. May the praise be given to Him who was not wanting in furnishing with fresh supplies from place to place, to minister to the states of the people.

I believe it right to mention a circumstance that occurred some days before we set out on this family visit, and which brought me into deep concern, so that I thought I could not go. Being called upon for a sum of money very unexpectedly, I knew not where to obtain it (although I made many efforts) and to take it out of our small stock, would prevent us from going on with our milling business to much purpose. While I was under great concern and anxiety about it, a stranger who was not a member spoke to me at the close of our meeting on this wise; "I want you to come to my house in the morning about ten o'clock." I accordingly went; when he said to me, "I have a sum of money, which I have a mind you should have on loan, and that without interest." I was filled with admiration and gratitude, and could but look upon this as a providential act of favour to me. Surely I have cause reverently to bow before God; his continued care and kindness toward me are great. He casts up a way, even marvellously so, where no way appeared. Surely there is no occasion to distrust his all-sufficiency; for he will not leave nor forsake those that put their trust in him. My mind being thus relieved, I felt perfect liberty to proceed on the visit, with a belief that I should be Divinely helped to discharge my duty.

31st. Our beloved friend, Thomas Evans of Middletown, was buried. He was taken unwell in Philadelphia, during the week of the Yearly Meeting, and continued there until his close. He was an elder in good esteem.

At our Quarterly meeting held at Concord in the 11th mo. 1786, we had the company of Job Scott, John Storer, and Isaac Potts. On first-day, the 12th, I accompanied Job Scott to Birmingham meeting, which was held in silence. Next day, John Storer was much favoured in testimony at the Quarterly meeting for business; also the day following at the youth's meeting. Our friend, Abraham Gibbons was there on his return from a religious visit to Nova Scotia. On fourth-day, the 15th, Job Scott attended our monthly meeting at Wilmington, which was a favoured season, though Job was silent.

22d. Having laboured under much discouragement for some time past in relation to my outward circumstances,—business continuing dull, and having high rent and interest to pay,—I opened my situation to two of my friends, who recommended patience to me. I know this is an excellent plaster for many sores: may the Lord grant me a larger portion of it. I sometimes, under my gloomy prospects and the increasing expenses of my family, feel like Peter when he was beginning to sink; and like him I cry out for help. When this is mercifully afforded, hope and faith revive, so that I feel ready to defy all the powers of darkness, discouragement and opposition. But my trust is in God, and I spread forth my cause before him; entreating him to sustain me through all by the right hand of his power.

23d. Felt holy goodness near; for which favour I desire to be thankful. Some distant parts brought fresh into view; and although at present I see no way to move forward, I find peace in standing resigned; believing that if He who has raised me from low degree, has any further service for me abroad,

he will make way for it in his own time which is ever best. I feel strong desires raised at times, that I may do my day's work, and every part of it, in the proper season; not leaving the forepart for evening, but endeavouring to keep even-handed: so that when the closing hour comes, there may remain no uneasy sensations, but conscious of having done to the best of my understanding, I may receive the answer of Well done.

24th. A time of renewed favour; had a good meeting: blessed be the name of the Most High, and that forevermore. Praise him, O my soul, for he is good; and that thou knowest right well. The Lord is good to the humble; he will exalt the lowly. He will bless the meek with his presence, and the meek shall inherit glory; whereas shame shall be the promotion of fools. O thou that inhabitest the praises of Israel, who art glorious in power and in might, redeem thou my soul from corruption; wash me thoroughly from every sin; exalt thy power yet more and more, and make thy name glorious; let it be exalted and extolled: for it is thine own works that praise thee. Oh! may I ever remember, that it is by thy grace I am what I am.

25th. By appointment from our last monthly meeting several Friends attended a meeting of conference at White-clay Creek, in order to spread the concerns of the Yearly Meeting, by reading the extracts. John Storer was with us, and I thought it a good time.—Oh! that it may be blessed to the people. Surely the regard of the heavenly Father is great to the workmanship of his holy hands. Were we all truly sensible thereof, and walked accordingly, we should certainly have better times than we now have. But

I feel my own weakness, and that I am not able to take care of myself without the aid of Divine grace. 'Tis thou, O Lord, that upholdest me by thy free spirit, and restorest unto me the joys of thy salvation. I will praise thee for thy great mercies, and for thy goodness to me in days past, as well as present. Oh! let all that know thee, praise thy name; and let the isles wait for thy law. Then shall the inhabitants of the wilderness sing thy praise, and the people whom thou hast redeemed shall magnify thy power. Thy saints shall bow before thee, waiting for thy instruction, and shall move under thy heavenly influence.

How reviving to the soul, when it is favoured with the company of its chiefest Good! How pleasant are the hours when the Beloved comes into his temple! Many precious and blessed seasons do the children of men miss of, by being so much outward in their minds,—so much occupied with the cares, and cumbers, and amusements of this world.

26th. Our first-day meetings, morning and afternoon, were large and solid;—to me a time of great humility of heart and contrition of soul, with inward cries to the Fountain of goodness, for his Divine preservation, and protecting care over me. Next day, we again entered on the remainder of the family visit, and continued from day to day, till we had visited twenty-four families; being all that belong to our particular meeting, except a few that were from home. In this labour, we often had cause to bless the holy name of Him who lives forever, in that he was graciously pleased to be near in the needful time. O my God, thou never disappoints those that trust wholly in thee. Oh! that I may be made and kept

truly sensible of my own imperfections and nothingness without thee; that so my dependance may be altogether in thee alone. I never feel so easy and quiet in mind, after speaking, as when my attention has been closely kept to the Divine motion, delivering only those things that arise in the pure openings of Light and Life. In this watchful state, from very small beginnings, considerable enlargements have been known. All the operations of the Divine gift of gospel ministry are wonderful, and out of the reach of the carnally-minded man. Oh! that I may be wholly weaned from all self-sufficiency, that great enemy to the purity of gospel worship and ministry.

The 6th of the 12th month, I attended Concord monthly meeting, and thought there was a want of fathers in the church. Yet I am sometimes comforted in believing, that in most places there are some of the youth under the preparing hand. Next day, I was at Uwchlan monthly meeting, and had satisfaction in being there: after which, I made a visit to father Lightfoot's to our mutual joy and comfort, and returned home on seventh-day.

1st month 5th, 1787. I have often thought, that Friends render themselves less useful in the neighbourhoods where they reside, by neglecting small intimations of love or duty towards their friends and neighbours, than they otherwise would be, if they were honest and faithful. Were we all subject to that Power which has effected a reformation in ourselves, it would animate and quicken us with a lively concern for our fellow creatures, when we see them remiss in their duties. I have frequently, on missing a Friend from meeting, let him know my concern on his account. But alas! for want of obedience to little

manifestations of duty one towards another, we do not advance so as to become as pillars in the Lord's house. Hence, it is evident that fathers and mothers in the church are wanting; upright, honest-hearted, concerned Friends are much needed in most places. Yet there are a few, who go mourning on their way, on account of the low state of society. These are engaged often to weep as between the porch and the altar, and to intercede for those who are lukewarm and indifferent, that they may be quickened to more diligence.

In this month, Richard and Thomas Titus, from Long Island, being on a religious visit in these parts, were at our meeting on first-day, also had a meeting with the youth, to good satisfaction. I wish every such opportunity may be blest to them.

Friends who are engaged to labour in Truth's service, have need to be very careful they do not get baffled by taking in too many prospects at once; neither should they suffer themselves to be drawn aside by other Friends laying out work for them. Sometimes Friends may get bewildered for want of attending to the pattern showed them in the mount. We never get along with more solid satisfaction to our own minds, and to feeling, concerned Friends among whom our lots may be cast, than when we keep simply and singly to the openings of Truth. By this means, we are kept from burdening our friends, both at home and abroad. Oh! that these remarks may be treasured up by myself and all others concerned in the important work of the ministry.

20th. I attended the burial of my dearly beloved, and much esteemed friend, Edith Sharpless, wife of Joshua. Her removal, being sudden and unexpect-

ed, deeply affected my mind. I mourned the church's great loss. I loved her as a sister, and respected her as a mother, whose example was very precious.—When I met her in a distant part of the continent, hundreds of miles from our dear connexions and friends, how did our souls rejoice in seeing and feeling each other in the precious life of Truth! Dear Edith, I have known thee, when under the direction of Him who raised thee up, and whom thou delighted to serve,—to stand as upon the holy mountain; from whence thou hast sounded forth a clear and certain sound, in the strength and power of Him who clothed thee with majesty and zeal. Thou wast bold and undaunted in his cause; thou regarded not the face of man. How have the stout-hearted been made to bow under the power of the Word that flowed thro' thee! The hard and rocky heart has often been pierced, and obliged to confess that thou spake as one having authority. But to the tender babes and lambs of Christ, thy words dropped as the rain; yea, thy speech distilled as the dew,—as the small rain upon the tender herb, and as the showers upon the grass. Oh! how sweetly comforting, strengthening and reviving, hast thou been instructed to hand forth doctrine to those who were inquiring the way to Zion! Surely, thou wast a well-instructed scribe; thou hadst the tongue of the learned; thy bow abode in strength, and thou wast enabled skilfully to handle the bright sword, and the glittering spear of Divine Truth.

O my dear friend, when I think of the loss sustained by thy removal from us, I weep, and my heart seems melted with sorrow;—but not on thy account; nay, verily. It is sealed upon my spirit, that the God whom thou didst serve, has taken thee to him-

self, and that thou now enjoyest the blessed mansion of eternal glory. And though thou hast, as it were, stepped aside out of sight, yet I feel thy spirit near in the seed of life, and my spirit is as sensibly united with thine as ever it was when thou wast in the body. Had it been the will of God to have spared thee longer with us, how agreeable it would have been to have thy sweet and instructive company and service. But it is right for us poor worms in deep humility to say, Not mine, but thy will, O Father, be done.

She was justly ranked among the worthies in our Israel, and was worthy of double honour, for the work's sake in which she faithfully laboured. Surely, she will remain fresh on the minds of those who had an intimate knowledge of her, and were in some good degree acquainted with her worth: yea, as long as we remain here below, she will be present with us in endeared remembrance. David mourned over persons of less account in religious matters, and we may well mourn the loss of our dearly beloved friend. She is taken away from us in a low time in society; yet surely, He who has called her home to himself, knows best what is best for us. 'Twas his power that raised her up, and qualified her for usefulness in his church and family; and he can raise up others in her stead.

In the early part of the 2d month, I accompanied our beloved friend, John Townsend, of London, to Darby meeting; and the same afternoon we visited four families, to good satisfaction. Next day, we were at a meeting at Providence, and rode to Martha Sharpless's, where we had a favoured time with her family in the evening. The day following, were at the select Quarterly meeting at Concord, which was

small by reason of the wet weather. On first-day, we attended Chichester meeting; and in the evening, John Townsend had a meeting appointed at a Friend's house, between Concord and Chichester; to which a good many people came, considering the wetness of the evening, and John was favoured in testimony amongst them. He is an example of industry: the like I have not lately witnessed. On second and third-days, we attended the Quarterly and youth's meetings at Concord, which were solidly conducted. John Townsend came home with me, and next day was at our monthly meeting, where he had good service: Oh! that it may be blest to the people.

While I was from home, one of our children got badly burned; which had a humbling reach on my mind when I saw the dear, suffering babe. I was ready to think it was a lesson of reproof to me; for I had been for several days remarkably cheerful, and sometimes thought I carried it rather too far. There is a liberty in the Truth, and among the friends of it; yet I am very sensible at times, as Paul was, that there is need of care lest we abuse this liberty.

About this time, I wrote to my young friend, Thomas Byrnes, as follows:

Dear friend,—Thou art still in my remembrance, and at times, I feel anxiously desirous that thou mayst be preserved out of the ways of folly. Thou seest, dear child, that many, yea, very many are walking in the broad way of libertinism; gratifying the lust of the flesh, the lust of the eye and the pride of life; living as without the knowledge of God in the world, and neglecting the great concerns of the world to come. Oh! that thou may beware, lest through the power of persuasion thou shouldst be drawn aside in-

to things which will hereafter bring thee into anxiety and distress. I am in earnest, dear Thomas, when I put thee in remembrance, that thou canst not begin too soon to fear and serve him who made thee for a purpose of his own glory. Thy heavenly Father hath pronounced the man blessed, who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night. Mayst thou therefore be concerned to be of this number; knowing that it will be of more avail to thee when thou comest to the close of time, than ten thousand worlds. Farewell.

3d mo. 5th. How sweet to me is thy presence, O God of truth! I pray thee, continue thy loving kindness and mercy toward me. If the world frown upon me, leave me not: my soul trusteth in thee, let me never be put to shame; for thou art my God, my hope, and my song all the day. And, O Father of mercies, I beseech thee, look down upon the beloved youth of this place. Thou hast made them feel near to my spiritual life; Oh! enrich their hearts with thy grace, that so they may be willing to follow thee in the regeneration, not regarding what the world may say of them. O Father, I pray thee, stain the glory of this world in their view, and teach them to set a right value on thy manifold favours and blessings, both spiritual and temporal, that are bestowed upon them. Draw them, as with the three-fold cord of thy love, that with alacrity of heart they may run the ways of thy commandments, and become prepared to stand for thy great and holy name, when the heads

of those who are now concerned for the support of thy testimonies, may be laid low.

16th. Being in the mill at work, I wrote as I felt, thus: O God of love, mercy and truth, pardon all my iniquities, and forgive all my sins. Thou alone knowest my heart; it is naked and bare before thee; cleanse thou me from secret faults. O Lord, redeem me from all iniquity, and purge me from every sin. When I was in deep distress, I cried unto thee, and thou heardest my voice; thou sentest forth the arrows of thy quiver, and discomfited my soul's enemies; yea, when the floods of sorrow compassed me about, and my heart was ready to faint, thou girdedst me with strength and sustainedst me. Thy goodness and thy mercies toward me cannot be numbered; Oh! may a sense of thy loving-kindness dwell with me continually; that I may praise thy name forever and ever.

About the beginning of the 4th month, in company with Joseph West and James Robinson jun'r, I rode to a meeting at Chichester appointed for our friend Thomas Colley from England. He came home and took tea with me that evening; and on seventh-day the select Yearly meeting began at Wilmington at three o'clock in the afternoon. On first-day our meetings were both large; two public meetings were also held on second-day, one of which was silent;—a remarkable circumstance, but all in wisdom, no doubt. Thomas Colley had very acceptable service in two of the sittings: he is a favoured instrument; being led in an especial manner towards people of other societies, but not in so close and searching a way to our own society, as some other Friends.—Herein the excellency of the gospel appears, as each

one endeavours to keep his place and occupy his gift in the ministry. In this great work, I felt but as a child to Thomas Colley; and am desirous that I may ever be sensible of my own littleness. My dear mother-in-law, Susanna Lightfoot, used to say, "The way to be truly great, is to be truly humble." I wish to be more and more so; but am often ready to fear that I shall never arrive to the excellent state I have seen, my weakness is so great. Many of late appear to have made shipwreck of faith and a good conscience, in divers places. These things are mournfully discouraging, yet I know the pure Truth remains the same, though all men should forsake it.—Oh! that I may be kept from falling a prey to self-righteousness which gets into high places now as formerly. When I have the wormwood and the gall in remembrance, and in humility keep the body under, I am enabled to place things where they properly belong; to give praise to whom praise is due, and honour to whom alone it is due. As God is the only object of adoration, so it is his own works that praise him. But such is the weakness or pride of the creature, if not kept in proper subjection, that it will be taking or assuming to itself the gifts and qualifications of the Spirit: and surely, it is a high offence to attempt to deck self with that which is not its own, nor ever intended for it. Thus, it is said the Lord hates robbery, but he loves true judgment.

When I take my seat in the upper gallery in our meeting-house, and cast my eyes over the meeting, beholding the poor lads toward the far side of the house, and remember how it was with me when of their age and circumstance, my heart is often filled with tenderness and melted with contrition. Under

these feelings, fervent cries ascend in my heart to the Lord Almighty, that he may be graciously pleased to extend the visitations of his love unto the souls of the poor youth, as he did to mine, and that he may bring them by his outstretched arm to know him to be their Saviour. It was he that raised me up from low degree in the world, when I was poor and despised among men. When I reflect on his goodness and his tender visitations to my soul, and that thro' obedience I should be counted worthy to have a part in the ministry, it is humblingly marvellous in my view, and my heart is filled with praises to him who dwells on high, and is worthy to be served, honoured and obeyed in all things.

5th mo. 1st. In the mill, I wrote thus: When I consider thy greatness, O my God, I am humbled, and no strength remaineth in me. O thou whose height is above the highest heavens, and who also hast thy ways in the great deep; the mountains are weighed by thee, and the hills as in a balance. Thou walkest through thick darkness, and thine eyes pierce through the shades of death. In vain doth man endeavour to hide from thee, for thine eye seeth all his ways. Thou correctest the folly of man, and abhorrest the imaginations of his evil heart. Thou showest him what is good, and thou givest him a capacity to choose. Thou instructest those that fear thee in righteousness, and leadest them in the paths of uprightness. Thou teachest thy children thy law, and thy babes thy statutes. Thou clothest thy saints with righteousness as a garment, and girdest them with strength. Who can contemplate thy mighty power, and not abhor themselves? Who can behold thy glory and not lay their mouths in the dust? Oh!

continue thy favour and thy loving-kindness unto thy servant, and grant thy blessing to my offspring.

In the 5th month, I attended our Quarterly meeting at Concord, and was comforted in being with Friends, although I had not much public service.—At the youth's meeting on third-day, the clouds showered down heavenly rain in a plentiful manner to various states then present. Eli Yarnall was large in communication on the knowledge of God, as being the only true foundation of the christian's solid comfort and lasting peace. Several other testimonies were borne, tending to stir up the pure mind, and encourage to faithfulness in our duties to Him who has done great things for us. At this Quarterly meeting, testimonies were read and approved concerning our dear friends, Robert Valentine and Edith Sharpless.

After our monthly meeting on fourth-day, I rode to Darby, and next day attended meeting in Philadelphia. It was large, I believe, from an expectation of hearing the two English Friends who are intending shortly to leave this land; but they were both silent, to my satisfaction. In the afternoon, I was at the meeting for sufferings; and took tea with John Storer at a Friend's house, where I felt myself to be of very little account. After spending the evening with them, I took leave of the two English Friends John Storer and Thomas Colley, as never more expecting to see them.

Soon after I got home, a sense of my own weakness and unworthiness took such deep hold of my mind, together with fears of not holding out to the end in faithfulness, that I was almost ready to wish for some cave or desolate remote place to flee to,

never again to be seen or heard of. I thought no mortal could have a lower opinion of me than I then had of myself. Yet at other times, I have found enough to do to keep down proud self, that loves to hear its own praise, and thinks well of all it does. Oh! what need of strict watchfulness! My desires are to be preserved in a line of conduct consistent with the station I occupy in society, so as to bring no reproach on the Truth I make profession of.—Rather let my tongue cleave to the roof of my mouth, than that I should forget the goodness of the Holy One to me, and that it is by him I am kept from falling.

6th mo. 5th. Left home in company with my dear friend Nicholas Waln, intending for Maryland Yearly Meeting to be held at Baltimore. In the evening, we arrived at the lower ferry on Susquehanna river, and had to lodge there against our inclination. In this day's journey, I observed in many places the trees were stripped of their leaves by worms, so that their appearance was to me the occasion of solemn and awful reflections. To a humble mind, there is something of Divine admonition in beholding the havock made by these worms. How easily they could destroy the grain also, if commissioned by heaven so to do! I believe it is Divinely intended that we should learn instruction by these providential occurrences; for it is as easy for Him whose armies they are, to send them on the fields of wheat, and allow them to destroy the staff of life, as it is for them to eat up the tender twigs and leaves of the trees in the woods.

The morning was rainy and the river rough, but we crossed in safety, and rode twelve miles to Bush-

town to breakfast. Then travelled through the rain and reached Baltimore in the evening; where we lodged at John Brown's, who with his wife was very kind to us. We attended their fifth-day meeting next day, at which my friend Joseph Townsend was married to his second wife, a daughter of George Mathews. On sixth-day I was at their meeting for sufferings, and as its name, so it proved to me. Next day, was at the select meeting, a meeting for worship and also for business. They were exercising to some minds, as were also divers sittings of the Yearly Meeting, on account of some appearances by way of ministry that brought death instead of life. My desires were that I might learn instruction by the things that I suffered, and that silence might seal my lips, rather than I should burden the living seed. A large number of Friends from our Yearly Meeting attended this, and were of use; as Friends here appeared but weak in the exercise of the discipline.—On seventh-day I got home and found all well.

14th. Our meeting was remarkably small, particularly on the men's side. It affected my heart with sorrow the greater part of the time of the meeting, in reflecting that a people favoured as we are, should be so neglectful of our duty. I remembered what our forefathers underwent in supporting this christian testimony, by keeping up their religious meetings; also what Christ said, "Other men have laboured, and ye are entered into their labours." For years past, I have been clear in the judgment, that if Friends had been faithful to their principles, the priests of all ranks in christendom would not have continued to stand in the estimation they do at this day; and the light of the glorious gospel of Christ

would have arisen to a much greater degree. But, alas! many are no more than nominal professors, or members by birth-right; and too many have rested at ease, without coming any further. Many are neglected in their youth, and grow up to be men and women, who can scarcely give any reason of the hope of their faith. Surely, a time is coming that will bring us back to our fundamental principle—that will awaken the stupid, the careless and the negligent. Oh! the indifferency of many of our members, with respect to the due, timely and wakeful attendance of our religious meetings! What a contradiction it is to our holy profession, to forsake the assembling of ourselves together for mutual edification! We profess to place full confidence in the supreme Lord and Law-giver, as the teacher of his people himself;—we profess to owe to him the tribute of gratitude for his manifold favours,—and yet neglect to hold up this public standard to the world, of acknowledging our trust in his providence and our obligations for his blessings. Is it any marvel, then, that a cloud so often hangs over our assemblies; and that, instead of enjoying the sweet incomes of the Divine presence, we are fed as with the rod? Sometimes, when I am sitting in our fifth-day meetings, and look over the house, I have been ready to think a stranger would hardly believe that same house is so well filled on first-day mornings. On this and other deficiencies, I have often been led into mourning, and my heart has been pained because of the hurt of the daughter of my people,—the weakness and the wounds which indifferency and lukewarmness have made in our society. Yet surely, the gathering love of the everlasting Father is hovering

over us for good, and would, if attended to, work our deliverance from all hindering things.

To Thomas Byrnes, Baltimore.

Brandywine Mills, 6th mo. 20th, 1787.

My dear young friend,—Thou art almost daily in my remembrance, and I can do no less than manifest my regard and care for thee, in spending a little time to write to thee. I shall treat thee with the same freedom, as if thou wast my own son; for I think I could hardly feel more concern for thee, hadst thou sprung from my own loins. Dear child, when I was last in town, the tears frequently flowed from my eyes on thy account; but I said, what can I do for him? I must leave him here in a place that looks like leaving a lamb in the midst of wolves. But I remembered there was an all-seeing, protecting God who delivered David, when a youth as thou art, out of the paw of the lion, and out of the paw of the bear: and I cried to him to preserve thee also. This, I am satisfied, he will do as thou makest it thy study and care to fear and serve him as David did. Doubtless he is as able and as willingly disposed, as ever he was, to manifest his fatherly care over all those that seek him early. Let it then be thy engagement to remember thy Creator with reverence and fear; assured that the fear of "the Lord keeps the heart clean;" yea, that it is as a "fountain of life to preserve from the snares of death."

Thou art now grown to the years of maturity and manhood; and though thou art fatherless, yet remember thou hast an aged mother who loves thee. Suffer me to intreat thee not to grieve her righteous soul, nor bring down her gray hairs with sorrow to the

grave: but yield thyself to be actuated and governed by the dictates of Divine grace,—the principle of Divine light and life bestowed upon thee, and do not stifle conviction, by disregarding its illuminations. Let not the ardour of youth prompt thee to neglect thy duty,—thy indispensable duty to Him who formed thee for a purpose of his own glory. Remember him, fear and serve him at all times; for thou knowest not how soon thou mayst be brought before his dreadful tribunal.

There are those around thee who will be artful in persuasion, to draw thee in the way that they go; but they cannot force thee. Do not suffer thyself to be carried away by their intreaty. The power of acting or withholding lies in thy own breast; and if thou wilt but attend to the voice of wisdom, thou wilt be preserved. Hear now this language which she utters: "My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding;—if thou seekest her as silver, and searchest for her as for hid treasures,—then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul,—discretion shall preserve thee,—understanding shall

keep thee;—to deliver thee from the way of evil men, from the man that speaketh froward things;—from those who leave the paths of righteousness to walk in the ways of darkness;—who rejoice to do evil, and delight in the frowardness of the wicked;—whose ways are crooked and they froward in their paths. To deliver thee from the strange woman, even from the stranger which flattereth with her words, (O my dear child, give attention to this) which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead.—None that go unto her return again, neither take they hold of the paths of life. But do thou walk in the way of good men and keep the paths of the righteous; for the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

I might copy much more of the words of wisdom as applicable to thy case; and which I hope thou wilt attentively read. Read it often, and be not backward in letting me know whether thou receives my letters or not.

30th. I am still deeply concerned for thy preservation; for I think I often see thee in very great danger. Thou art surrounded with temptations; many endeavouring to draw thee from the paths of piety and virtue. Dost thou not see thyself exceedingly exposed; and that if thou art not very watchful and careful, they will prevail against thee, to the wounding of thy own soul? But if thou duly remembers and fears the Lord who beholds us at all times, those temptations will never be able to overcome thee.—

Thou can hardly be more closely tried than Joseph was; and though thy trials may not be in the very same way as his was, yet every thing that leads from the holy command, or manifested will of God, if yielded to, is a transgression and will ultimately prove our ruin. So that I wish thee to be always fortified with that grace which induces to say on the presentation of every temptation, "How can I do this wickedness, and sin against God?".

Whatever arguments may be used to draw thee into things inconsistent with our religious principles and holy profession, yield not thereunto, I affectionately intreat thee; for, the moment thou does so, thou loses ground, and thy strength goes from thee, as Samson's did. Mark the consequence,—blindness, derision and shame. So that thou canst not be too careful: to tamper at all with temptation to evil, is to lose ground; and it is vain for any to imagine they can go only so far and no farther. I know what I say by sad and sensible experience; having trod the path of youth and exposure to dangers before thee, as well as felt the chastising rod for transgression. Thus, in pure love and good will, I am led deeply to feel for and to desire the preservation and the good of all; and particularly those who feel to me as my own children. Oh! that it was in the power of my pen to convey to thee the tender feelings of heart I am now possessed of, on thy account: surely, they would then have place with thee.

Remember my love to John McKim, Joseph Townsend, William Trimble, and their families.—With the salutation of dear love to thyself, I bid thee farewell, and remain thy unfeigned friend,

Hugh Judge.

7th mo. 3d. Early in the morning, as I was busy in the mill grinding a grist, I felt the humbling power of Truth, to my great comfort. As I dwelt under this, the spirit of supplication was furnished me, on behalf of the gathered churches and of mankind generally, to my great refreshment. It is often marvellous to me that I feel such a flow of love and goodwill to mankind universally; even when I am quite alone. It is said some of our early Friends were led to proclaim the everlasting gospel, under such feelings when alone, as though they had been in a large meeting. This is no longer a mystery to me; although it is too deep to be fathomed by the wisdom of this world. They cannot, with all their learning, comprehend the ministry of the gospel. It is a Divine gift; and if humbly and faithfully attended to, it exceeds all others in doctrine, and for edification. Perhaps it never flows purer, than through what men may esteem weak instruments. Yet I am far from thinking that those who have a large share of learning, and are rightly called to the work of gospel ministry, cannot preach the gospel in purity. I believe, when literary acquirements come to be truly sanctified by the power of Truth, they are of use: but they must by no means be leaned to; if they are, they become snares, and oftentimes bring a vail over the understanding. I make these remarks for the sake of others as well as myself; for I count it a favour to see where there are dangers, and a great mercy to be preserved from falling into them. But we all need watchfulness, and the brotherly care one of another.

5th. Preparative meeting, the time of answering our Queries. I dread getting into formality in doing

our meeting business. I often feel a care lest I should get in a way of speaking too easily, or too frequently in our meetings.

' For several evenings past, I have sat up alone till a late hour; not at work, but feeling so much of the aboundings of Divine love, life and goodness, that I seemed almost loth to let nature have its portion of bodily rest. My God, my rock, the everlasting Arm of sure defence, gives me a foretaste of the joy and peace which will hereafter more gloriously abound.

9th. Charity Cook, Rebecca Fincher and Zimri Gaunt, from South Carolina, came to my house: they being on a religious visit to Friends in these parts. Next day I went with them to White-clay Creek meeting, and the day following they were at our monthly meeting. On fifth-day, I accompanied them to Chichester; sixth-day, at Providence, and seventh-day at Darby. From this place I had intended to return home; but hearing that my beloved friend, Norris Jones was in jail, I went to see him; found him brave and cheerful. The judge had committed him for not taking what is called the test. I hope he will continue to stand firm in obedience to the convictions of Truth, and that Divine goodness will support him. I took the Carolina friends to Reuben Haines's; but Margaret not being at home, it appeared best to seek other quarters, and I went with them to David Bacon's, where I left them under his care; but they were taken to Jonathan Dawes's, where they had their lodgings. Oh! that I may ever be kind to strangers who have left all that's near and dear to them, for the good of others.

Next morning, I left Philadelphia early, and took breakfast at Isaac Lloyd's, where I had a religious

opportunity with him, his wife and their three eldest children: then went on to Chester meeting, where my mind had been drawn for some time, and I was glad I was there. Called to see the widow Robinson, at Naaman's Creek, and had a comfortable opportunity with her and some of her children, who were much tendered in spirit. Returned home in the evening.

After I got home, I wrote to my dear friend Norris Jones as follows: 7th mo. 21st, 1787. My dear friend, I salute thee in a degree of that sympathy and unity which makes the church of Christ a complete body. I may say thou art very often in my thoughts, as I pass about my business concerns, with earnest desires that thou mayst stand upright as the palm tree, in the present trying dispensation; and I have no doubt, thou wilt be directed in that wisdom which is pure and certain. Every advancement of our christian testimonies has been from small beginnings: and great advancements have been made, as those who have been called thereto have stood faithful, keeping the eye single to Him who has called them. Herein they have known an increase of strength, and a willingness to suffer for the Truth; the threatenings or caresses of their adversaries being equally unavailing to move them from their integrity. My dear friend, attend singly to the voice of the everlasting Shepherd in all thy movements, that so thou may not have cause for an uneasy sensation in the day of thy enlargement. My heart feels with and for thee. May thy trust and confidence be in the power of the Highest, so shall the arms of thy hands be strengthened by the mighty God of Jacob, and thou wilt yet have to tread upon the high places

of the earth, in the power of Him who is able to do more abundantly for us than we can ask or think.

For some time past, I have felt some religious concern springing up in my mind with freshness and greenness, and some distant places have been brought into my view. This prospect has all been kept to myself, and I am very desirous to be directed aright therein, that I may not only have a clear view of the parts to be visited, but the time when to make it known. However trying it may be to human nature, to part with endeared connexions, a dearly beloved wife who studies to render my life as happy as our present circumstances admit, and tender children—when I look over them with a prospect of leaving them, it humbles me deeply,—yet to thee, O my greatest Good, I resign all,—I give them all up. Be thou their Father, and my support,—their God, and my everlasting Rock. Cause me, I humbly beseech thee, to know thy will, and give me strength to do it; that I may not run at uncertainty, nor go when and where I have no business.

19th. Our fifth-day meeting was small,—many seats empty. Oh! the halvelings that worship when it suits their outward convenience, if they worship at all. My soul is grieved on account of their great slackness, because they neglect the assembling of themselves together for that solemn and sacred duty. If we come when it suits us, and stay away when it suits our outward business, can we expect to be favoured with the strengthening, comforting influence of the Divine presence when assembled? But what can be done to persuade the poor Quakers? Many of them who are so called, are willing to be consider-

ed as Friends of Truth, and yet do so greatly neglect their religious duty, that it manifests their disregard of the testimonies for which our worthy forefathers so deeply suffered. When I view the situation and state of many under our name, this portion of scripture is often revived in my mind: "Blow the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess,—a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." And again, "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; gather the children, and those that suck the breasts. Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, Where is their God?"

26th. In our meeting, I had some public service; but was rather afraid I raised my voice in some part thereof, faster than the gift arose. It is a necessary attainment to move in the ministry just as the gift moves, and not to get above it. When matter gradually rises, and life and power increases, with a fervency of mind willing to do all the good it can, without great watchfulness and care, what is delivered will be in the mixture, even after a clear and right

beginning. Creaturely activity, and going before the guide, must be guarded against. I never close with more satisfaction and solid comfort, than when I have kept to the opening, raised only with it, and closed when it closed. It is a great thing to be "a workman approved of God." I want to be more perfect. Sometimes, when I have stood up, having little before me to utter, yet the intimation being certain, as I have carefully kept to the gift, doctrine has opened and spread to my humble admiration.—Here, the small cloud, like a man's hand, arising out of the sea, and being filled by the ocean of Divine love, waters the thirsty ground. But it is unsafe to move while there is agitation within, or, as it were, many voices and different sounds. I love to feel a solemn quiet, a perfect calm, before I stand up, clear of all flutter and agitation; for this, if given way to, puts the body in commotion and disorder also; and moving in this state is going on uncertain ground. It is better to wait till all these commotions are passed by, and the still small voice of Divine power is felt to move and to put forth. I have sat by Friends who seemed to be in a great fever or state of agitation, previous to standing up to speak; which has given me much concern and exercise. Even after such have stood up, it has seemed as if I could not travel with them in the life. Again, there are appearances in the ministry, in which every thing in me gives way, and my spirit bears them company throughout. This is edifying and comfortable.—Others again, I hear, but cannot feel them; and some bring death and heaviness instead of life and peace. Oh! that the pure gift in us all may be deeply and duly attended to, both in speaking and in hearing.

29th, Being first-day, we had the company of John Forman at both our meetings, in which he appeared in testimony. In the afternoon was a season of renewed favour to my soul, for which I wish to be thankful to the Author of every good and perfect gift, whose bounty is great in causing his glorious light to shine in and upon the heart. What unfathomable love! O my soul, dwell low before him. Here is thy safety, thy strength, and thy sure defence.—Here, the enemy cannot come at thee; here, no divination nor enchantment can prevail against thee. The cunning archers, with all their dexterity, will never be able to molest thee whilst thou dwellest in the low valley of humility. Here, thou wilt see the glory of the Lord, as the glory of Lebanon. O my soul, praise thou the King immortal, for his mercies endure forever. Whilst thou hast strength and ability given thee, praise his holy, holy name, and tell of his wondrous works. He hath redeemed thee from the low pit, and brought thee out of great darkness. I will speak of his goodness; and in the congregations of his people I will declare of his marvellous works. In the night season also will I meditate upon him, and praise his name who is forever worthy.

If these memorandums of the state of my mind should fall into my children's hands when I am gone, I do most earnestly, tenderly, and affectionately intreat them to make God their choice, and serve him with a perfect and an upright heart, clear of all dissimulation or false show: for the hypocritical heart is an abomination to him; his curse is in the house of the wicked; but he will bless the generation of the

just. Therefore, turn to him with your whole heart, whatever may be your circumstances in life. Keep God always before your eyes; forsake him not, and he will not leave you, but will be your sure reward. But if you forsake him, he will turn his hand against you, and as with an east wind he will blast you, causing your name to rot as doth a garment.

My dear children, I have no prospect of leaving you an earthly inheritance. If I can be favoured to bring you up in the fear of the Lord in a reputable way, it is all I wish; more than this oftener proves a snare than otherwise. I have known men of large estates, come to nothing; and those of small beginnings to advance greatly. So that my solid advice is, that you faithfully serve the God of your father, and maintain a daily conversation with him. This is of infinitely more value than all the treasures here below. I esteem it more than gold; yea, than much fine gold.

What I have written has been done in simplicity much as I felt, and what arose in my mind at the time. Had I had the command of the pen, as some have, when the vein has been open, I could have written more on some subjects; but I have mostly made it a point to lay down my pen when the subject has closed; knowing that the products of human contrivance too frequently lead the mind astray from God. My dear children, let me again intreat you to pursue, with unremitting diligence, the path of truth; and if you do so faithfully, you will be admitted to drink of that river, the streams whereof make glad the heritage of God. Herein is true joy and gladness, attended with the voice of melody. Keep near to Truth and its friends, and by no means turn aside

from the holy commandment. Do not rest contented with a birth-right in the society of Friends; your father purchased his right through obedience and faithfulness to manifested duty. Seek to become fixed immovably upon that foundation which has been the support of the righteous in all ages. Keep near to the everlasting Arm of sure defence; and seek to be endued with that wisdom which is pure, and is able to direct you in all things. The advantages arising from a constant adherence to the holy oracle, is far superior to all other instructions, however excellent in their place. You have this Divine guide with you wherever you go, a justifier for well-doing, and a condemner for the contrary. In conversation, be watchful: remember you are in the presence of the high and holy One. Every evening, when retired from business, carefully look over the actions of the past day; bringing every part thereof to the standard of Truth, by which all are to be tried. If, on an impartial review, you find you have not been so careful as would have been best, humble yourselves before God, and pray to him for forgiveness, and for strength to act more consistently with his will. It is also of singular advantage, to bear continually in our remembrance that we are but sojourners here; even as the apostle says, "Here we have no continuing city." Oh! may you be concerned to seek one to come, whose maker and builder is God.

8th mo. 11th. At our select Quarterly meeting at Concord, we had the company of our friends, John Forman and Daniel Offley. On second-day following, the business of the Quarterly meeting was transacted to good satisfaction. Next day, at the youth's

meeting, our beloved friend Daniel Offley was much favoured in public testimony, as also at our monthly meeting the day following. My soul greatly rejoiced, when he was instructively directed to salute the dear youth of this place. Oh! may it fasten "as a nail in a sure place." I believe there is at this time, some as powerful ministers in our religious society, as ever there was since we were a people. I also think there is a great work on the wheel, and that the time is near wherein many will embrace the Divine principle of light and life in the soul. This I greatly rejoice to behold with an eye of faith; whether I may live to see it or not, I must leave. The glorious light of the everlasting gospel will rise yet higher and higher; and many will be brought within the blessed inclosure of the fold of Christ.—Even among those who have been opposers of the coming of the spiritual kingdom of God, there will be raised up such as will proclaim the glad tidings of peace and salvation.

20th. I attended the Western Quarterly meeting, at which was my beloved friend, William Savery, who was silent;—but next day at the youth's meeting, he had good service. I returned home on fourth-day, the 22d, and went to see my aged, much afflicted friend, John Perry. He appeared very desirous to be enabled to bear his trials with patience and resignation; saying, "If he that was perfect unto salvation cried out, My God, why hast thou forsaken me? well may I feel the like state." He appeared also to suffer much pain and bodily distress; but continued till the 30th of the 8th month, when he quietly departed this life; and there is no doubt that all is well with him. We shall greatly miss him; but

it is a favour to him that he is released from his great bodily affliction; having suffered abundance from a cancerous humour in his eye. To his friends here, he was a bright example, in his diligence and constant attendance of all our meetings, being a lively waiter therein. He was zealous in the support and maintenance of the discipline of the church; knowing no man in judgment. In our monthly meetings, he often called on Friends to feel after the life; and he was concerned to have things kept clean and sweet within the pale of society. He filled the station of an elder honourably for many years; and it may in truth be said of him, that he was "a man fearing God, and hating covetousness." There was no flattery or dissimulation about him; but he was indeed a faithful, upright standard-bearer. To him that saying was applicable, "The path of the just is as the shining light, that shineth more and more unto the perfect day." His removal will be much felt in this place; but, having lived to a good old age, he is now fallen asleep in the arms of everlasting mercy. He died in peace with God, and in near and dear unity with his brethren; leaving a good name behind him; and no doubt witnessed what he had often expressed, "It is the end that crowns all."

9th mo. 1st. It has been a time of close searching of heart to me, and I have had to scrutinize some of my late public services: but it is good to be searched to the very bottom. I am often fearful of my standing, and concerned lest I should grow faster in the top than in the root of true gospel ministry, and thus speak of things whereof I have not had experience. But my cries are to the Lord, the searcher of hearts,

that he would take away every superfluous part, and preserve me from a superficial, lifeless ministry. The cares of this life, and the difficulty of getting along therewith in connexion with the openings of religious duty, often bring me very low in mind. But at times I am encouraged in a belief that the Lord my God will help me, and make way for me: therefore will I trust, and not be afraid; for the Lord is my Shepherd, I shall not want. Although he permits me to be closely tried, yet he will not forsake me. His presence is more to me than all things here below. At his right hand there is fulness of joy; therefore, O my soul, trust thou in him, and lean on the breast of thy Beloved, who found thee in the wilderness, and brought thee up out of deep waters. O my Father, may I ever be ready to answer thy calls; for thou hast a right to me and all that I have. Set me at liberty, and I will serve thee to the utmost of my power, by day and by night, in this the land of my nativity, or wheresoever thou art pleased to send me: only make me sensible it is thy holy will; so that I may not run when thou sendest me not; nor speak, when thou speakest not by me. Thou, O Father, knowest my heart, and the integrity thereof; thou triest the heart and the reins. Oh! cleanse me yet more and more from all iniquity, and purge me from every sin, from all mixture of flesh and spirit, so that I may be perfect before thee,—that when thou calls, I may answer, and be ready to follow thee whithersoever thou leadest me. Or, when the last trump is sounded, and the shout of the archangel is heard, that I may be ready to meet thee in the chariot prepared to receive my soul, and convey it to the regions of celestial glory; where, with the redeemed host, it

shall forever praise thy name, bowing with the elders and the saints before thy throne, and worshipping thee, the Lord God and the Lamb, to whom be honour and dominion now and forevermore. Amen.

3d. Rose about one o'clock this morning, being a little hurried with grinding some wheat for one of my neighbours. After I got the mill set to work, I retired to the house and sat down in a thoughtful frame of mind, in which I felt a deep concern for preservation. Earnest breathings of soul ascended from my heart to Him who is above all, that he would be graciously pleased to support me under all my difficulties, and a hope revived that he would not leave me.

6th. At our preparative meeting was Mary Swayne, who had acceptable service, and many minds were comforted through her lively ministry. In the afternoon, in company with Samuel Canby, I had a favourable opportunity with a young man who has latterly attended our meetings, and appears to be deeply thoughtful under religious exercise. Several others, I believe have been Divinely visited and awakened to a sense of their states and conditions. Oh! that they may be preserved in this their infant state of religious experience.

I have often mourned as I have sat in our meetings, under a sense of great unfaithfulness in some, occasioning death and darkness to be felt when we come to offer the tribute of worship to the Supreme Being. Our worthy predecessors could speak of the mighty power of God that was felt to cover their assemblies. But it is seldom that we can speak of much but poor, low times; and the fault, I am sure, lies at our doors: for He who was with them remains to be

unchangeably the same, full of grace, mercy and truth. Alas! it is to be feared that many whom we might suppose were spiritually-minded men and women, know but little about the spirituality of true religion. Hence, the children are frequently crying for bread, and few or none seem prepared to break it unto them. Under a view of these things, this language sometimes arises, "How hath the Lord covered the daughter of Zion with a cloud!" The cause centres in our deficiency. Too many among us are like a people formerly of whom it was said, They drew near with their mouth, and with their lips professed to honour God; but their hearts were far from him, and their fear towards him was taught by the precepts of men. Alas! for those who rest contented with a mere nominal profession of the Truth;—steering their course in a line of conduct so that they can just hold their right in society without coming under censure; yet know or care little about the fundamental principle of Truth, or the narrow way of self-denial in which it leads. Surely, the time cometh that will prove who are, and who are not, true and faithful unto God.

Again, when I behold our beautiful youth declining from the plainness and simplicity of Truth, I mourn over them. How easily are they ensnared and taken captive, yielding to the lusts of the flesh, the lust of the eye, and the pride of life! But though I mourn over the dear children, I greatly pity many of them whose parents have neglected their duty,—their religious duty toward them. These parents are much to blame; they have indulged their vanity in decking and adorning their children in early life, with gaudy apparel, in order to make them admired

as beautiful; and thus, instead of suppressing the seeds of pride and vanity in their youthful minds, they have been the instruments of nourishing and encouraging them. Oh! sorrowful reflection! But it brings me to consider my own children, and the necessity of faithfulness. I have now six; five of whom are girls. When I look forward and view them growing up, thinking also of the testimony I sometimes have to bear, I am almost ready to tremble. Weakness is ours, and temptations are all around us; example and imitation are powerful to influence not only the minds of children, but of parents. O Father, preserve me and mine in thy pure fear and counsel, with all those that put their trust in thee. Though many opposing things, like satans, appear as if desirous to sift us as wheat in a sieve, yet let them never prevail against us.

16th. In company with Samuel Canby, I visited the widow Potts's family, and had a good, open time of communication among them; was glad I attended to the intimation.

19th. Several Friends called, on their way to the Yearly Meeting, among whom were Richard Ridgway from Virginia, and Rees Cadwalader from Redstone, Pennsylvania, who stayed our meeting on fifth-day. Next day, my wife and I with several other Friends went on board Joseph Tatnall's shallop, and had an agreeable sail to Philadelphia. We went to the widow Emlen's, who gave us a hearty welcome. On the 22d, select meeting began; it was larger than I have seen, and to me was an instructive time: I wish to improve by such opportunities. Our friends, William Matthews, Zachariah Dicks, Patience Brayton, Rebekah Wright, and Ann Jessop, having just

arrived from England, were acceptably with us; also several Friends from neighbouring Yearly Meetings. Through the several sittings of this large Meeting, we had seasons of renewed favour, and a good degree of brotherly condescension appeared in transacting the business thereof. On the 30th, we reached home, and my heart was filled with praise and thanksgiving to the Most High, for his many mercies and favours bestowed upon me.

10th mo. 6th. I attended a meeting at Middletown, appointed for our friends Charity Cook and Rebecca Fincher; and another next day at Concord, where Charity had a close testimony to bear. In the evening I returned home; finding it really needful to attend to my business. Truth leads to industry; and I believe that no truly religious man or woman can be neglectful of their outward affairs. The principle we profess leads to do justly; and if we are faithful, we shall be just in our dealings and business. But there is danger of erring in judging one another; while in regard to ourselves we may know whether justice rules in our hearts. When thou art going to speak of another's concerns, see thou to thyself first, and remember that with the measure thou metest to another, thou shalt be measured again. This great proof of a true christian, is much wanting in the world. Were we as tender of our neighbour's character and credit as of our own, things would carry a very different appearance from what they do in many places. We have a great partiality for ourselves and those we think well of; and this sometimes is carried so far that we are blind even to real faults. This is a selfishness that induces us to think we see faults in those whom we do not esteem, where per-

haps there are none. There is in some professedly refined and religious persons, a secret emulation that leads them, when speaking of others, to say they do not want to injure them or lessen their standing, but go on to wound them deeply by telling things to their disadvantage, which they say are true. These are, in fact, more dangerous than open enemies. "The words of a tale-bearer are as wounds, and they go down to the innermost parts."

How excellent the state described by the apostle, "If any man be in Christ, he is a new creature;" he is come to the experience of newness of life, and knows the ground of the heart changed, from whence those weaknesses and failings spring. Oh! the excellency of becoming truly subject to the cross of Christ! Oh! the beauty and safety of being wholly subject to the government of the Prince of peace! What love! what harmony! what concord, brotherly affection, sweetness and tenderness towards one another! Here it is that charity is known to cover a multitude of faults, rather than expose them to the view of others. Here the strong bear with the infirmities of the weak, and seek to help and restore them in the meekness of wisdom. Well might one of old exclaim, "Behold, how good and how pleasant it is, for brethren to dwell together in unity!"

11th. Our meeting was very large, occasioned by a marriage; but it was a low, trying time. There was, however, an appearance by way of ministry and in supplication, in which I had no share; perhaps the fault was my own. I wish it may never become a cross to me, at home or abroad, to sit in silence. I believe there is no ministry more sweet and edifying, than that which is in the cross to our natural in-

clinations and wills. Self then has little or no part in the business; but our greatest care is to be rightly directed, both as to time and expression. Oh! the purity of the gospel commission! the living spring of gospel ministry! There is scarcely any outward thing more comforting and reviving to my mind, than to witness the savour of life accompanying old age; and when it is otherwise, it has the contrary effect. Of this I was renewedly made sensible at our last Yearly Meeting, in hearing some of our ancients speak in the life and power of Truth. It renewedly animated me to pursue, with holy firmness and unabated zeal, the path of duty in the openings of life.

In the evening, after the family were gone to bed, as I was sitting alone, with my mind turned towards Him upon whom I delight to wait, I was led to view the depraved state of many of the inhabitants of this place and of our land. Oh! how moving it is to behold the great departures from the holy commandment! Surely, the vial of indignation is nearly filled up, and ready to be poured forth upon the transgressors. I am pained in beholding the abominations that prevail in this land; and what greatly adds to my affliction is, that the people who profess the knowledge of God in spirit, are so easily drawn into the prevailing customs, and foolish fashions of the times. Great is the departure, even among Friends, from christian simplicity and plainness, and from true moderation in dress and address, household furniture, business and other things. Great provision is made to satisfy lustful cravings, and it may be said in truth, there is "fulness of bread and abundance of idleness" among the people. During the troubles of the revolution, it was a time of humiliation with many, in which they

entered into covenant with the high and holy One; concluding if they were favoured with the necessaries of life, such as food and raiment, they would therewith be content. But now, since peace has been restored, there is too much of a returning to former practices,—too soon forgetting the rod and him that appointed or permitted it. On this account, a remnant are clothed with mourning; for, have we any more reason to expect to escape the just judgments of God, than those who have gone before us, whilst we are in the transgression of his holy law? We find, in different ages and periods of time, that infinite Goodness has manifested his displeasure with wrong things, warning his people against continuing in evil practices: and when they turned therefrom at his reproof, he was merciful and extended his love and favour to them. But if they continued in those things for which they had been reproved, his judgments were sent amongst them. Oh! that we may call to mind former things, and be wise in this the day of his mercy, lest heavier judgments than we have yet known, come upon us. Happy will those be who are so wise as to take warning, and turn from their evil ways, while the day of his long-forbearance continues, and turn to him with the whole heart.

16th. The most solid moments of Divine instruction and enjoyment are often when I am alone. I now know the truth of that saying, "Never less alone, than when alone;" for I delight more and more in the sweetness of Divine union and communion that is felt in quietude. Herein I have fellowship with those who have lived retired from the world, and as strangers in it; of whom, the apostle says, the world was not worthy. I find it safest for me to avoid for-

mal visits, as much as may be. This arises principally from a care lest I be drawn into too much familiar conversation, to the impoverishing of my mind. But I make it a constant practice, because a useful one, after I have been in company, to take an impartial view of what has passed; and often feel like a child brought before its parents for reproof or correction, if due. Oh! what need of prudent care and watchfulness in all our words and actions, so as not to hurt others, nor bring condemnation on ourselves!

18th. Another large fifth-day meeting, at which was a marriage. A young woman repeated this text, "Brethren, mind your calling;" which was enlarged upon by another, showing the condescending regard of the Almighty in offering sufficient means to the children of men to bring them from under the power of sin, into the glorious liberty of the sons of God;—and that all might come to experience this by taking heed to the life and virtue of their calling; this being the door of entrance by which grace comes to work in us. It was also shown that none need expect salvation that are neglectful thereof, seeing that grace does not force men and women: and notwithstanding it is powerful in its operations and persuasions, yet if it meets not with the free will of the creature, which is the ground upon which it works, it grows not into stature. Yet it remains in man, and at times arises as a witness testifying against his evil ways; but for want of true subjection to its call, which is to virtue and to holiness, man is not benefited, neither is the work of regeneration and newness of life brought forward. For, if a man, instead of sowing his seed, keeps it locked up, he receives no increase therefrom; and yet the life remains in the seed, and

would grow had it soil suitable to work upon. It is even so with the Divine principle of light and life in the hearts of the children of men; where it meets with a free, open reception, and the mind submits to it, it springs up and grows unto maturity, becoming a savour of life unto the living. Its operation is also set forth in a lively manner, in the parable of a woman's taking a little leaven and putting it in three measures of meal, till the whole was leavened. This shows the necessity of our co-working with grace, in order that we may happily experience renovation of heart.

19th. I find it needful to take care lest the Spirit should be grieved by too much social converse. It is much easier to lose a calm state of mind, than to gain or regain it. Some persons seem as if they never knew when to stop talking; and such often speak on subjects of little or no instruction or real use. Scarcely any thing renders company more disagreeable, than a person who seems to delight in nothing more than to hear his own voice. While another is speaking, the impatience of such a one will be almost ready to take the words out of the other's mouth, as if fancying he could relate it better, or in a more proper manner. In some, this is weakness; in others, it is pride, conceit, and arrogancy. If thou wouldst be fit company for the wise, never offer thy sentiments without duly weighing them; neither interrupt a person older than thyself, while speaking, however disagreeable the subject may be to thee: but when he stops, if thou canst modestly put it by, and introduce something more edifying, thou are justifiable in so doing. True religion is the best regulator in all things. A truly religious person

knows a bridle to the tongue, and judges when to speak and when to be silent. Where such have not liberty to enter into social conversation, they will sit silent, or until they see a vacancy of modestly withdrawing. Study to keep peace in thy own breast; and in so doing thou wilt enjoy sweetness. It is said, inward peace is a continual feast, even of the best of dainties. But how many are strangers to the peace of a meek and quiet spirit, even among those professing to be enlightened people, for want of being still and communing with their own hearts. Oh! how they miss of many heavenly seasons of Divine communion!

At our Quarterly meeting at Concord in the 11th month, we had the acceptable company and labours of love of Mark Reeve and Richard Wood from New Jersey, and of Thomas Thornburg and his companion Jacob Hunt, from North Carolina. While at Concord, I went to see Mary Newlin, now in her ninety-ninth year, and had a religious opportunity with her. The above-named Friends also attended our monthly meeting at Wilmington, and had good service in the meeting for worship. How many favoured opportunities we are blessed with! There are many up and down who would gladly receive the crumbs that fall as it were from our tables. There is scarcely a month passes, but what one or other calls to see us in a religious line. Surely, where there is much given, there will be much required. Oh! that we may make a proper improvement of these favours, and of the lengthened out mercies of the holy One of Israel.

15th. This evening, as I sat in silence, my mind was solidly comforted, as well as humbled under a

consideration of the tender dealings of the Lord my God towards me, a poor creature; he has raised me up as from nothing, and favoured me with a house and heart to entertain his servants and messengers. Oh! may I ever bless his holy name, whose kindness to me is great indeed.

29th. Wherever there is the least spark of the light of the gospel, I feel united to it; and can say, I love all those who love its appearance. Among professing christians, there are different circumstances in respect to education, and a traditional belief in some things, such as outward orders and opinions. One believes one thing to be a Divine ordinance, which another does not; and every one appears zealous for their own way of thinking. Here there is danger of letting in prejudices against those that are not of the same mind: for when self-justification gets up, and people conclude others are wrong that think not as they do, a judging and censuring ensues, and charity, or Divine love, rules not in such selfish minds. Oh! how much heart-burning and animosity prevail in what is called the christian world, one against another, on account of difference of opinion, even in non-essential things! This has not its foundation in pure love, for love seeketh the good of all, and unites with the good in all. We are all brethren by creation, and Oh! that we were all so by regeneration and the renewing of the Holy Spirit; for it is by the cleansing, sanctifying virtue thereof, that we are brought to the experience of passing from death unto life, and then we love the brethren with a pure love, and are careful of judging and condemning one another. Herein is the glorious excellency of true gospel unity,—the unity of the Spirit, which is main-

tained in the bond of peace. This cementing virtue binds together the members of the true church, and makes them one in Christ, the head.

But there is danger of taking up a rest short of this blessed and necessary attainment: for, however high our profession or pretensions to religion may be, if we are not crucified with Christ,—if we have not put off the old or selfish man, with his corrupt deeds,—if we do not know a dying daily unto sin and sinful motions, and living unto God a new life of righteousness,—there is reason to fear that we know little of the work of regeneration. I believe there are many who have been awakened and brought to see their wretched state and condition; and thus, feeling the terrors of the Lord for sin, have been humbled into a state of repentance; but not abiding under the power of the cross, they have been ready to conclude that the work of regeneration had been effected; and thus have mistaken the beginning of it for the end. But this great work, in which the soul knows a progression from under the servitude of sin, which is a state of darkness, disobedience, insensibility and irreligion, is typically set forth in the journeying of the children of Israel from Egypt to the promised land. We know they did not, in the day they entered upon their journey, reach the borders of the promised land; neither do we, in the day that we believe and turn our faces toward Zion, arrive at once to a state of perfect redemption. Our selfish nature and our earthly propensities to evil, are to be gradually conquered and overcome, by our cleaving to and working with the grace of God that brings salvation, and teaches us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.

In the latter end of the 12th month, with the concurrence of Friends, I took a journey into Maryland, on a religious visit; was out about four weeks, and returned home near the end of the 1st month, 1788. While I was absent, three Friends of our meeting were removed by death, in one day. How exceedingly uncertain are all things here below! Well might the prophet say, "All flesh is grass, and all the goodliness thereof is as the flower of the field," which soon withereth and is no more. So is man; even the most blooming among the sons of men are soon brought down from their lofty seats. Seeing there is no period of life exempt from the stroke of death, let us labour with all diligence to make our calling and election sure; not suffering the world with its gilded baits to divert us from following Him who hath called us with an high and holy calling, to come out of darkness into his marvellous light, in order that we may become heirs of God and joint-heirs with Christ.

In my late little journey, it has appeared to me that the life of true religion is at a very low ebb in many places. Mankind too generally are serving the world and themselves; the consequence of which is, a neglect of duty toward their great Benefactor. What must the end of such a life be! Awful is the consideration, when we remember that He who sustains the character of the Lord of hosts, has declared that he will not give his glory to another, nor his praise to graven images. May his dedicated children with firmness and constancy pursue the path which leads to the enriching crown of eternal excellency, which the Lord hath in store for all them that truly love and fear him.

Letter to Sarah Harrison, a minister of the gospel, on a religious visit to the churches in the south.

Brandywine Mills, 10th of 3rd mo. 1788.

I suppose by this time almost any body or any thing, however rough, coming from these parts, would be acceptable to my dear friend, who has had many baptisms and plungings into Jordan; not only for those who have never been availingly quickened, but also for such who have, by their disregard to the holy command, fallen asleep. Well, however trying the path may be, I wish thou may be faithful to thy Lord and Master, who has called and sent thee forth to labour in that distant part of his vineyard. Do not let in discouragements, nor give way to them when they arise, so as to hinder thee from complying with the clear openings of duty. Put on strength in the name of the Most High; and fear not men nor devils, let as many of them as may, combine together. Be thou valiant in thy Master's cause; and whatsoever he bids thee do, that observe and do; and then, I doubt not, he will gird thee with strength upon the right hand and on the left;—he will be mouth and wisdom, tongue and utterance; and, in the midst of all thy trials, he will stay thee with flagons and comfort thee with his love; so that with one of old thou wilt have to sing this song, and say, "God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song: he also is become my salvation."

I know I am writing to one whose experience far exceeds mine; yet believe thou wilt be willing to receive this as the effect of true regard. Please re-

member my dear love to thy companions,—to Charity Cook who has left a sweet savour behind her,—also to Ann Jessop, Zachariah Dicks and others, in thy freedom, who may inquire after me. With the salutation of near and dear love, in which my wife joins, I remain thy true friend,

HUGH JUDGE.

3d mo. 15th. Notwithstanding there is great occasion for mourning and lamentation, in viewing the state of society, yet there are seasons in which we have cause humbly to acknowledge the goodness of the Lord our righteousness, in that things are not worse with us than they are; especially when we consider what a mixed multitude we are, many holding their rights in society, as they do their estates, only by birth, and knowing little or nothing about the *principle*. I have often thought, there is great omission and neglect in Friends' families with regard to the discipline and instruction of their youth. Hence, many are brought up in great ignorance and rawness, in relation to our religious principles and testimonies. But though weakness is ours, yet the Source of strength remains open to them that seek it in humility. I think sometimes, that there are more observing eyes upon us who have come into the society on the ground of convincement, than upon others, and that a small fault or failing is more seen and noticed in us. My soul is at times bowed in travail on behalf of such, in a particular manner, that they may keep their ground in the Truth; they are (if it is possible to distinguish any difference of feeling) nearer to my heart than any class in the church; I mean such as have been gathered by the outstretch-

ed arm of the Most High, and brought from the sinks of corruption, or the barren mountains of empty profession, into a nearer union with the everlasting Bridegroom of souls.

4th mo. 14th. To a young man who had gone to reside in a populous, mercantile city, I wrote thus: Let not the pleasing things of this fading world divert thee from thy duty, thy indispensable duty, to Him to whom we are indebted for all the good things we enjoy. I am ready to say in the language and feelings of a father to thee, O my son, be watchful. It would greatly wound my heart to hear of any breach made by thee. Do not suffer thyself to be drawn aside by the lovers of pleasure. Go not with the licentious and the vain. Their unrestrained, loose, presumptuous ways, avoid as thou wouldst deadly poison; for their steps lead down to the chambers of death. Thou art now grown to years of maturity, and capable of considering the end for which thou art placed here in this world, to glorify that God who giveth thee life, breath and being; before whom we must all stand sooner or later, to give a just and true account of the deeds done in the body, and to receive a reward according thereunto. Therefore, my dear young friend, do not risk the salvation of thy immortal soul for the sake of a few short-lived pleasures. Thou knowest we cannot conceal the most secret fault from the penetrating eye of Him with whom we have to do.

Letter to Peter Yarnall, dated,

Brandywine Mills, 6th mo. 4th, 1788.

Dear friend,—Love, duty and gratitude bind me to acknowledge the receipt of thy truly acceptable letter of 4th mo. 28th, last; in the reading of which,

I felt my hope and faith revived in the belief that I was not, as I had been ready to conclude I was, wholly forsaken: blessed for ever be the name of the Most High. He has stood by me in the midst of my tossings, which have been many and various, and supported me by his own right arm, or I should have sunk, never more to have arisen again. Oh! saith my soul, may I be found in some degree worthy of his continued love and favour. Having no prospect of being exempt from burdens, exercises and trials whilst I inhabit this mortal tabernacle, I am often engaged to beg for patience that I may bear with some degree of resignation whatever may befal me. The present day is a trying one, in various respects. It is, as thou observes in regard to changing habitations; some say, come here, and others, there: and when I have given way to their opinions, I have almost got lost; for as yet I have never seen my way from this place. The love and travail that I feel for the people in and about this place, are beyond expression. Stillness is indeed the ground of safety. But I sometimes think I am both blind and deaf with respect to moving; while yet the nature and state of outward things seem to call for it; rents being high, and little or no business to be done. But whenever I look that way, the people, and the youth in particular, are brought into view, with this language, Canst thou leave them?

Dear Peter, when thou art favoured to approach the throne of God, the Father of all our sure mercies, mayst thou remember me. I sometimes think that if I am saved and kept in my proper place, it must be through the intercession of my friends; for

I believe the effectual, fervent prayer of those that are in favour with the great I AM, availeth much.

I was truly glad to hear thou hadst thoughts of being at the Yearly Meeting in Maryland; for I rejoice at others moving forward in their day's work, however behindhand I may be with mine. I hope thou wilt be encouraged to do whatever thy hands find to do. Remembering at this time, one omission of mine when at Bay-side, on the Eastern Shore, I am free to mention the circumstance. We went there in the morning to meeting, and returned in the afternoon before we got dinner, so that we were not in any Friend's house belonging to Bay-side meeting; being cramped for time as meetings were laid out. I mention this, that if thou hast not been there, thou may think twice before thou deprives thyself of an opportunity of seeing some of those Friends in their families. They live remote, and have very little of Friends' company; and I have understood others have done as I did, which has not felt so pleasant to me at times when I have thought of their situation. It is possible to make more haste than good speed. With the salutation of dear love to thyself and companion, I conclude, and am thy sincere friend,

HUGH JUDGE.

11th. At our monthly meeting, Zachariah Ferris was recommended as a minister. May he be kept in a steady dependance upon that Arm of power which can preserve in every trial.

16th. I feel at no time more suitably qualified for the work of the ministry, than when the most humbled under a sense of my own nothingness, and the awfulness of the work. In this state there is an entire dependance upon holy help. It is a great thing, and

will be found so in the day of awful account, to steer clear of mixing the flashes of our own imagination with the openings of Truth; and this is sometimes done by standing too long. It is a brave thing to begin in the life, to move in it, and to end in it, to cast anchor in deep water;—or, in other words, while there is solemnity over the mind and over the meeting. What a sweetness there is to be felt, and a secret rejoicing before God; having evidence that we have been preserved, not only in standing up, but also in sitting down! I have known lively testimonies much hurt by over-standing the right time of closing. Oh! that all may be preserved from offering strange fire before the Lord.

17th. A remarkable wet season. Flax and barley much beat down. The past winter killed much of the wheat, the remainder is now threatened with mildew; and in some parts of Bucks county it is said the crops are almost wholly cut off by an insect called the Hessian fly. When I attended Long Island Yearly Meeting some years ago, this insect was there, and destroyed most of their wheat. Surely, these things are intended for our instruction. If we would but hear the rod and him that appointed it, heavier chastisements might be prevented. Fulness of bread and abundance of idleness hath prevailed in the land, and I believe the inhabitants thereof will be brought down. It seems to me that a day of humiliation and deep distress is coming upon us.

7th mo. 10th. At our preparative meeting, the Queries were read and answered. It was a close, searching time, in which Friends seemed willing to get to the bottom of things, and not gloss over smooth answers, as is too much the case in some places. A

consideration concerning the use of fans in our solemn meetings, claimed the deep attention of some minds; and it was judged unbecoming the occasion of our assembling together to wait upon God. As the women were most implicated in this custom, the subject was weightily laid before their meeting; and a belief was entertained, that as Friends keep under this concern, it will be productive of good.

Oh! that Friends every where and in all things, did but live answerable to their holy profession! Were they but duly subject to the Divine principle and power that first gathered our worthy predecessors from amongst the nations, what bright and shining lights they would be in this day! We are a large body of people, scattered pretty much over this continent, and did we live up to the principles we make profession of, what an influence our example would have among others! What a terror and check to evil-doers! for there is a dignity in the Truth, and a nobility in living answerable thereunto, which keeps transgressors in awe. But, alas! there is such a mixing with the people of the land, that our society is falling far behind what our forefathers were, in many respects.

20th. Being first-day, I was at Kennet meeting in the morning; had hard work, but the meeting ended to the solid comfort of some minds, and the holy Arm was magnified. In the afternoon, I attended a meeting at Thomas Carlton's. The old man being unable to get out, Friends appointed a meeting at his house, to be held once a month. It was a good opportunity, and I returned home in the evening, most of the way after sunset; but the ride was agreeable, having the company of John Kendall, John Way and

John Haines, three clean-spirited young men who had had a desire for some time to attend the afternoon meeting at Thomas Carlton's, and had concluded to go this day without knowing of my being there. May the arm of everlasting kindness be round about them.

21st. By the operative effects of the power of Truth in the obedient mind, victory over wrong things is not only obtained, but strength, wisdom and understanding are furnished, so as to keep the ground we have gained, and to move forward in what is called the Lamb's warfare, under his direction and government. We have few (if any) greater enemies to contend with, than the undue love of those things belonging to this world, with which we are connected. They lie close to us, and in times of seeming prosperity and peace, we are too apt to become too much attached to them: they prevail over us, like the old inhabitants of Canaan did over the Israelites. But it is through inattention and unwatchfulness in us, as it was in them. We see in many instances, where there has been a fair beginning in a religious life, and for a time a hopeful circumspection, that for want of watchfulness and a steady care, the mind becomes gradually weakened, and a withering ensues; till, at length, numbness and insensibility bring forth sorrowful fruits of defection from the purity of Truth. Yet some of these, as to outward appearance, manifest some zeal and exactness for outward order and discipline in society: but the life being wanting, their labours in a public or private capacity do not profit. If we are useful members of the church of Christ, there must be a warfare maintained against the spirit of this world in all its forms and shapes, until we

obtain a complete victory over it. Even the lawful things appertaining to this life, if suffered to gain an undue ascendency, bring the mind into captivity; and thus "the cares of this world, the deceitfulness of riches, and the lusts of other things, entering in (through unwatchfulness) choke the word, and it becometh unfruitful." Thus also, the work of reformation is kept back, both in individuals and in the community. The pleasing prospect of accumulating wealth, and obtaining estates for posterity, has carried away many, even of our society, from the principles of our holy profession. Hence, the departures from moderation, plainness and simplicity among us. The children of such, must have an education answerable to their expected fortunes (so called;) and in acquiring it, many are grievously exposed to temptations which, it is to be feared, produce ruin and destruction to their immortal souls. For, not content with what they can acquire at home, they must be sent abroad to become more learned, to gain information and a knowledge of the world, and to become more polished in their manners.—Since my acquaintance with Friends, I have known plain and goodly lads or young men, sent over sea for this purpose; who, on their return, have very much, and in some cases altogether, banished the very appearance and plain language of Friends.

From these and other causes, on looking over society, I have observed the withering and declension that have taken place in some families, whose forefathers were renowned for their worth in our religious community. I could name many in city and country, where whole families are almost extinct, as to any prospect of being useful in the church. Sure-

ly, the defect is not in the principles of Truth we make profession of. Surely, our christian discipline, if duly and properly exercised by faithful Friends, under the influence of meekness and wisdom, would go to prevent such departures from the plainness and simplicity and moderation of Truth.

27th. A few days ago, I went to Philadelphia to try to get my rent lowered, and this day I received a letter to that import, which has been some relief to my mind. Since I have lived at Brandywine, I have been oppressed with high rents, and in the difficulties consequent thereon, I have often remembered these expressions of the prophet, "What mean ye, that ye beat my people to pieces, and grind the faces of the poor?" I believe renters are too generally oppressed by their landlords in many places, and that it is an evil in the land, arising from covetousness. My heart feels for the poor, the widows and the fatherless; and the distresses of the oppressed are at times heavy upon my spirit.

8th mo. 29th. My beloved friends, Norris Jones, Sarah Harrison, and Lydia Hoskins, came to Wilmington. They have been from home nearly twelve months in Truth's service, southward to Carolina and Georgia. They attended our meeting on first-day, in which Norris appeared in a few words to my comfort and rejoicing. Sarah Harrison not feeling easy to return home, but having her mind drawn towards Friends on the Eastern Shore of Maryland, they all set out to travel that way on the 2nd of 9th month, 1788. I accompanied them as far as Chester river, and was at five meetings with them. The seed of life lies low in many places, and they that are baptized into a feeling sense thereof, must go down into

a state of deep suffering. Such appeared to be the case with dear Sarah Harrison. Oh! that all those who are rightly called abroad in the work of the ministry may be strengthened and supported by the right arm of Divine power, so that they may stand valiantly for the testimony of Truth, and be able to quench all the fiery darts of the wicked.

9th mo. 22nd. I am sometimes alarmed with an apprehension, that there are many amongst us who are trusting too much in a lifeless form, and whose religion consists only in moral rectitude, or outside appearances. Oh! how weak and vain, for any to suppose that He who created the heavens and laid the foundations of the earth, will be diverted with a fair outward appearance. He hath declared, saying, "I the Lord search the heart, and I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Now, can it be possible that any person, on serious reflection, will suppose that a form, even of godliness, will do any thing without the substance? I sometimes fear that there are some among the many names to religion, that are so far deceived as to think the observance of rules and orders, as held forth by the society of which they are members, will stand in their account as sufficient for their salvation; while yet the strong man armed keepeth the house of their hearts, and their goods are at a supposed peace. But what can these rationally promise to themselves? Surely the day will come when they will find that they have been crying peace, peace; when in reality it was not so. How hard it is to persuade such superficial minds of the necessity of looking into their own hearts, and examining into the bottom of their conditions; al-

though their eternal salvation is concerned in it.—Oh! the deceivableness of unrighteousness, and a state of false security, that induce people to flatter themselves that all will be well with them, if they keep out of gross enormities, although they take their pleasure in the things of time and sense; they eat, drink, clothe and adorn themselves as they like,—go, come, and do as they please, and say their money and their time are their own: and what will they do in the end thereof, when weighed in the awful balance, and are found wanting? These are aptly described by a late author who says, "The greatest part in our age and place, have stopped short of the Truth and substance, by resting in the outside of things: and therefore Paul, that great preacher of inward, spiritual religion, has taken much pains both with Jew and Gentile, to convince them of their gross ignorance in this particular. For if the latter were, in general, ignorant of the true God, the former worshipped him not in spirit and in truth. If the latter bowed down to stocks and stones, the former idolized their forms of worship, instead of worshipping God through their forms; and so all had sinned, and come short of the glory of God. The Jews esteemed themselves the chosen, the temple of the Lord, and the seed of the covenant; and they pleaded their circumcision, their priesthood, their temple-services, and their ordinances of Divine institution, as marks of their election. And a peculiar people they certainly were, but no otherwise elected to salvation, than as they continued in the grace, and walked in the light and love of God. For 'he was not a Jew who was one outwardly; neither was that circumcision which was outward in the flesh: but he was a Jew

who was one inwardly, and circumcision was that of the heart, in the spirit, and not in the letter.' "

These solid remarks, it would be well for all to observe, who make profession of the pure, holy Truth; for, it is to be feared that many are valuing themselves, or resting merely on having a birth-right in society, or on the uprightness and integrity of some of their ancestors. But it is clear that nothing short of inward purity of heart will do for any of us. Oh! may we more and more press after it.

10th mo. 1st. Our Yearly Meeting closed. Some matters of great concern were considered and resulted in much brotherly harmony. The injurious practice of trading in, and using distilled spirituous liquors, was solidly before the meeting. Friends' sentiments were freely expressed, and great unanimity appeared to use endeavours to have this mighty evil done away from among us. It was directed that committees be appointed by Quarterly and monthly meetings, to treat with such who are importers and retailers of an article so injurious to our country. The eyes of the people are getting open on this subject, as well as on the slave trade, and to see that both are monstrous evils. Oh! the streams of iniquity which flow from them!

Another matter of weight and importance that came before the Meeting was, that our brethren of Maryland had appointed a large committee to attend our Yearly Meeting, with a proposal for an arrangement to be made between the two Meetings. A large committee was appointed on the subject, who very unanimously agreed that a benefit would arise to society, for Friends on the west side of Susquehanna to be united to Maryland Yearly Meeting. This pro-

posal met with general approbation, as the concern appeared to be quite ripe. A committee of men and women Friends were appointed to attend Warrington and Fairfax Quarter, and also the next Yearly Meeting in Maryland. May best wisdom influence, and be a spirit of judgment to them that sit in judgment on a matter of so great magnitude.

In the course of this large Yearly Meeting, I think I have seen wherein many (and some of those not in the lowest stations neither) might come forward with greater clearness and brightness in church government. Much speaking in meetings of business, without great care and caution, has a tendency to lessen, rather than increase solid weight. I am renewedly confirmed in the experience of the apostle, that five words spoken in and with a right understanding, far exceed thousands delivered without it. Oh! this great lesson of silence! I have feared that some who propose it to others, know too little of it in practice themselves. Wait, or "tarry ye at Jerusalem, *until* ye be endued with power from on high." This Divine injunction clearly points out the necessity we are under of experiencing the re-animating life and power of Truth for every service, and not to presume to move from any former openings. I had occasion to fear there were some Nimrods amongst us,—mighty hunters *before* the Lord; not patiently waiting for him to put forth and go before them. It has been my particular care and concern for some years (however I may miss it at other times) when at these great Meetings, to labour after silence, patient, solemn silence: for it is astonishing to observe how frequent some are in speaking. There is great danger of getting into a habit of it. Surely, the life

is more than meat, and better than words. The impatience of the creature needs to be carefully watched, and its subtil influence guarded against at all times, both in speaking and in hearing: for nothing short of a true sense of feeling can enable any to distinguish between the true and false spring of ministry, and of speaking to business. In some places there is much windy, chaffy stuff handed forth for gospel ministry, and with many people it passes.—But there are yet preserved amongst us (and it must be acknowledged a great mercy and favour to the church) such who can try words, as the taste tries meat. May the number of these be increased every where, is the devout wish and prayer of my soul.

11th mo. 22nd. What greater satisfaction can we meet with in our passage thro' the mists and glooms of an exercising pilgrimage, than to see and hear of the constancy and firmness of one another in the living way of salvation! However varied may be our trials, both inwardly and outwardly, if we can be favoured with strength and patience, in the midst of them all, to keep our confidence and trust fixed in the sufficiency of that Arm that ever has and ever will bring salvation to his people,—all will be well. Notwithstanding we may have to pass as through the fire and the water, yet surely He who has called is able to keep us, and will do it, if we on our part do but comply with his holy commands; and continue in true subjection to that power which crucifies to the world, and the world unto us, with all its affections and lusts. Oh! that we may ever cheerfully obey the voice of the holy Shepherd, in all things, small as well as great. It is certainly the way to advance forward. Perfect wisdom tries those whom

he designs for useful purposes, in small things: of this we have a lively instance in the case of Moses. "What is that in thy hand?" said the adorable voice to him. "A rod," was his answer. The next command was, "Cast it on the ground." Which being done, "it became a serpent, and Moses fled from before it." But being ordered to put forth his hand, and take it by the tail, he obeyed; and it again "became a rod in his hand." Here he saw a manifestation of the invincible power of the Almighty. Again, the Lord said to him, "Put now thine hand into thy bosom;" he obeyed, and on taking it out without bidding, "behold, his hand was leprous as snow." The next command was, "Put thine hand into thy bosom again." He did so, and "it was restored whole as the other." There is something deeply instructive in this account. Had Moses refused to comply with these small requisitions, he would not have seen those great miracles wrought; nor would he have been likely to be prepared for obedience to greater commands. Oh! the excellency of obedience to every clearly manifested Divine requiring! It is indeed better than all the sacrifices we can propose or offer instead thereof.

Letter to Charity Cook, South Carolina, 11th mo. 26, 1788.

Beloved friend,—I received thy kind and affectionate letter a few days back. I greatly desire that all who have been favoured with a clear and distinct knowledge of the Truth, and way of life and salvation, may carefully walk therein, and not rest contented with an outside profession of religion, as it is to be feared too many do. To those in this state it may be said now, as it was formerly, "Arise ye and

depart; for this is not your rest, because it is polluted." And yet how many there are that have the form of godliness, but exceedingly lack (if not deny) the power thereof: and without this power, the most specious pretensions and outside profession will prove but as the sandy foundation, in the day that is approaching; because every man's work will be tried of what sort it is, and every one's foundation will be proved, and that as by fire. For the day of the Lord will burn as an oven, and all that is proud, and all that does wickedly, will be as stubble. It makes me at times ready to tremble, when I consider how easily many become settled on their lees, and like Moab of old, are not willing to be emptied as from vessel to vessel: therefore they get into a state of ease and indifference, and their "taste remaineth in them, and their scent is not changed." On behalf of these easy, careless, unconcerned ones, I mourn as in secret places: and yet they pass along among men, according to outside appearance, as children of the light, and they can tithe the "mint, anise and cummin," which appears to be all their righteousness, or nearly so; while the weightier matters of the inward, Divine laws of justice, mercy and truth, are very much neglected. Ah! these outside religionists, what will become of them in the day of solemn reckoning, when the awful command is heard, "Steward, give up thy stewardship, for thou mayst be steward no longer?"

I marvel not that thou hast felt stripped and poor; for it is a path in which I believe all who dwell with the seed of life, have to travel. But if we are buried with Christ, the seed, in baptism, is it not more likely that we shall in due time rise with him in the

likeness of his resurrection? for we need not expect to reign with Christ, without we do know a suffering with him. The seed, thou knowest, dear Charity, is under great oppression in many minds. It is a time wherein the state of things is very low in many places; and on account thereof, the faithful labourers have frequent occasion to remember, and in some measure to feel what Jeremiah said under like prospects, "Oh! that mine head were waters, that I might weep day and night for the slain of the daughter of my people." I verily believe, that the state of the church in most places that I am acquainted with, requires that we who are exercised in the line of the ministry should be deep and weighty in our minds, before God; willing to go down again and again into deep exercise and travail of spirit for the cause and testimony of Truth. And Oh! that we may be preserved from moving, or being moved, until we feel the re-animating and re-anointing power of Truth, and know the holy Shepherd to go before us, opening the way in all our labours to promote his glorious and blessed cause. I write not these things, as supposing thou dost not know them; but because thou knowest them, I am desirous of encouraging thee in the arduous labour and faithful discharge of thy religious duties; so that in all things thou mayst be rightly instructed and qualified to divide the word of Truth, giving to each state their portion of meat in due season. And be not cast down nor discouraged, even when opposing spirits seem suffered to buffet and try thee. "Satan hath desired to have you that he may sift you as wheat," is a state experienced by the dedicated servants of Christ, in all ages: but how encouraging to feel the spirit of supplica-

tion that our "faith fail not." Yet let us remember that all this is preparatory to a work and service in the church, as we stand faithful; for "when thou art converted, strengthen thy brethren."

Remember my love to dear Mary Pierson, whom I consider as a mother in Israel, also to her husband and family; for I have not forgot the kindness I received under their roof. My love also to thy husband and children, to Zimri, and to all who love the Lord in sincerity.

HUGH JUDGE.

12th month, 4th. A low time again. I sometimes think in these stripping seasons that my mind is like a ship at sea without a steersman; for I am tried (I was going to say) beyond measure: but that would not be quite safe; as we believe our gracious God does not permit us to be tried beyond what he gives ability to bear. This, however, is certain; that I am weak, and not able to endure much. The very things that I see to be wrong in others, I am too often guilty of myself. Yet I think the enemy is fiercer against me, than many others. But herein also I may miss it; because I am not acquainted with the trials of others: therefore why should I judge of things out of my reach? Let me then come home, and stay there, minding my own proper business; and that is, to take care of myself. This is what I want to do, but of myself I am not able. At times, my strength seems so little and my weakness so great, that I would fain die, if I could come at it. But this is not for me to choose. What is that in us which would wish for exemption from sufferings before the full time arrives? He that desireth wages before he earns them, is not just. This I see to be wrong; its origin

is from beneath; for whatsoever is born of the flesh is fleshy; we see it so. But in the midst of all our tossings and weakness, what a favour it is that this knowledge is given us, or at least not taken from us, That we can distinguish between what is born of the Spirit, and what is not. So that still we have cause to say, "Thanks be unto God for his unspeakable gift."

When I can feel a little strength in the inner man, I am led to crave that the Arm that is mighty to save, and which has raised me up from low degree, may still be near and support me in the time of trial: and sometimes I am favoured to feel a spark of living faith, that He who has plucked my feet out of the miry clay, will not forsake me. When this hope revives, all the tossings and cogitations of the mind are soon silenced; the mists and fogs of doubts and fears fly as chaff before the wind, or as driven stubble before the whirlwind. Then this saying is understood, "One shall chase a thousand, and two put ten thousand to flight." Wherefore, considering and looking back over the path I have had to walk in, I have abundant cause to bless the name of the everlasting Father, who has never failed me in the time of need, and I believe never will, if I forsake him not. Surely I may say with David, "The Lord is my shepherd, I shall not want. He maketh me at times to lie down in green pastures; and leadeth me beside the still waters." Therefore, let the inhabitants of the rock sing, let them shout from the top of the mountains; let them say, The Lord reigneth in Sion, and his tabernacle is in Jerusalem; his covenant is an everlasting covenant, even the sure mercies of David.

8th. I felt my mind impressed with an humbling sense of the goodness of Him who liveth forever and ever, and my heart was filled with praises to his holy name. One of my reasons for penning down some of my feelings is, that my children may see a little of my private meditations and views, when I am laid in the silent grave. I can assure you, dear children, that I esteem those feelings of Divine and heavenly regard to my soul, far before the treasures of this fading world. Were it not that the mighty, everlasting Father, whom I have endeavoured to serve from my youth up, is graciously pleased, at times, thus to favour me with his heart-tendering love and soul-sustaining power, I should not have been able to get through the varied trials which have fallen to my lot thus far in my pilgrimage through time. But blessed be the day, wherein the Lord was graciously pleased to open my understanding to see the glorious excellency of an inward acquaintance with, and knowledge of, his pure, holy Truth.

1789, 1st mo. 1st. The ice generally gone out of the creek;—a remarkable time, more like spring weather, than winter.

How good it is to retire into stillness! As food to the body, so is quietude to the mind. Retirement introduces to a school of great instruction, when we thus bring our deeds to the light, and examine our own hearts thereby. Oh! that mankind did but know the value of frequently being still,—so that by retiring into themselves, they might find and read the law that is written in their inward parts, even the law of the Spirit of life that sets free from the law of sin and death.

4th. Being first-day, I thought we had a good

time at morning meeting; afternoon, it was held in silence, as many of our meetings are of late; for which I have felt thankful. I do not wish the people to be burdened with preaching, but that it may always be acceptable and edifying. Some children and servants are so fond of going on errands, that they are ready to set off with half their message, before they clearly understand what they are to say or do. So one of old was in great haste to carry tidings when he had no tidings ready. Oh! the excellency of patient waiting, till we clearly understand the nature and object of religious concerns, and feel it rather of necessity than otherwise, before we move. And Oh! that all who are called to the great and important work of the ministry, may keep their eye single to the honour of the great name, and count self of no reputation: for we may be well assured, that when the creature becomes pleased with the apprehension that it is in esteem amongst Friends, on account of the ministry, there is danger of going from the simplicity of the gospel. This disposition that loves to hear itself and its labours spoken well of, ought always to be strictly guarded against; otherwise it may be prompted to study to please man, and thereby gradually go from the pure openings of Truth. We should learn that humility in which we can hear ourselves spoken of with approbation or disapprobation, with equal indifferency, as to our labours in the gospel.

17th. In company with William Canby, I set out for Birmingham. On the way, we had a comfortable, refreshing opportunity with dear Jane Gibbons. I lodged at Joshua Sharpless's; and in the course of the evening, as I looked over the dear children, my

heart and my eyes were full, in the remembrance of their worthy mother, Edith Sharpless; the effects of whose religious, godly care over her children, I thought, were plainly to be seen among them. Next morning, on our way to Birmingham meeting, we stopped to see Mary Newlin, within a few weeks of a hundred years old. We had a refreshing season with her and several others who were present. It was really pleasant to be in her company, she being quite sensible, lively and green in the Truth. Went to meeting, and had some public service therein, but it was a laborious time. After visiting several other families, we returned home; and I was well satisfied that I had been to see some of my aged friends. I can say from experience, it is good to attend to small intimations of duty; for if we are not faithful in the little, we need not expect to be intrusted with more.

As the fruit of a tree gradually ripens, so do living concerns in the minds of those who are careful patiently to wait, with their eyes steadily looking unto Him who is the author of all right concerns, that he may be pleased to preserve them till the full time comes to move forward therein.

After this, I went in company with Joseph Shipley to Chester meeting on first-day; and next day was at the monthly meeting held at Providence, where I met my dear friend Norris Jones, who spent third-day with me in visiting several Friends' families. Next day was at Concord preparative meeting, in which endeavours were used to stir up the pure mind by way of remembrance. On fifth-day, we were at Darby monthly meeting,—from whence I returned home with a peaceful mind, and was well satisfied in looking over this little journey. Although the seed

lies low in some places, yet I believe there is a remnant who have an eye to the honour of Him who is above and over all worthy forever to be feared, loved, honoured and obeyed.

Our Quarterly meeting in the 2d month was held at Darby. The select meeting on seventh-day was a searching time; may it not be forgotten. Gracious goodness is still showing us the necessity of coming more and more into the substance and life of things, that we may stand before him uncondemned in the day when he will plead for the honour of his Truth. I lodged at John Hunt jr's. and attended Darby meeting on first-day, silent. On second and third days the meetings were large and solid. We got home to our monthly meeting next day, and had the company of John Simpson, Samuel Wilson, Huson Langstroth, and Rebekah Chambers, who came with us from the Quarterly meeting, and we had a good time.

3d mo. 2d. Last third-day, I left home, and after calling to see several friends, went to John Williamson's, at Newtown. His mother lived with him, and is now in her ninety-fifth year. She is wonderfully favoured with her understanding, memory and hearing, and appeared truly rejoiced that I came to see her. In an opportunity with the family in the evening, she spoke in a lively manner. On fourth-day, I was at Newtown meeting, which was a good time to some. On fifth-day, I attended Willistown meeting, and was glad I was there. Then went to see Amos Yarnall and wife, and had a comfortable opportunity in their room. Sixth-day morning I called to see Margaret Lewis, widow of Nathan Lewis; she is an aged woman, but green and lively in spirit.—Attended Goshen meeting, and went to see the widow

of Thomas Goodwin, who is very helpless, being upwards of eighty; but I believe near to be gathered into the kingdom, like a shock of corn fully ripe.—What a mercy it is to be kept near the immortal Fountain of love to advanced age! This I believe is the case with those ancient Friends I have named, whom I have for some time past been desirous to see in their habitations, and also to be at those three meetings. On my return, I felt the reward of sweet peace, and thankfulness of heart for the favour of my heavenly Father, bestowed on me, a poor creature. Oh! that I may ever remember my low beginning, so that I may be kept truly humble, as one of the qualifications of a gospel minister. When I consider the kindness of Friends to me, my heart is overcome, to think that one who has been raised as it were from the dunghill should have such favours shown him. But it is the Lord's doings, and it is marvellous in mine eyes. Surely I can say with the apostle, What I am, I am by the grace of God.

On first-day, I was at London Grove meeting, and visited some Friends whom I love in the truth. I can say from experience for the encouragement of others, that it is good to attend to small openings of duty, as well as greater. Gentle intimations to go and see a neighbouring meeting, or a private friend, if attended to, will receive a sure reward. We serve a good Master, who is a bountiful rewarder of all those who (according to the measure received) let their obedience keep pace with knowledge. He never fails, on his part, to give such to drink sweetly of the gentle streams of Shiloh's brook, to the gladdening and rejoicing of their souls; causing them to make sweet melody in their hearts to their God

and King, who has redeemed them from the low pit of pollution. O dear soul, whoever thou art that hast been washed from the filth of corruption, ever remember the loving-kindness of the Lord thy God to thee. If thou livest under a feeling sense of thine own nothingness, he will keep thee lively and green, and thou wilt know a hungering after a daily supply of that bread which comes down from above; by the living virtue of which, as it is feelingly experienced, there will ascend a sweet smelling savour of spiritual worship unto God, that he will have respect unto, as he had to the firstlings of the flock which Abel offered. Oh! that all who have known the Arm of everlasting kindness, mercy and love, stretched out for their gathering, may keep down to the Seed of life, wherein alone stands our safety, our strength, and our preservation.

5th. Our meeting to-day was silent, except a few words communicated by dear William Canby. May we in silence more and more learn the counsels of wisdom, even the deep things of God, which are by no other means so likely to be attained, as in profound silence. In this state, the mind is drawn, at times, to view things with great clearness, and is carried above these lower regions, to see and contemplate things of a higher nature. The apostle could tell some in that day, that they were come to mount Sion, to the city of the living God, to the general assembly and church of the first-born: all of which is to be come at and known in the silence of all flesh, our own wills being subjected and brought to be as nothing. Oh! the wonderful privileges of the gospel. The more any are emptied of self, the more they are filled with Christ; and from being sons of men, they

become sons of God, heirs and joint-heirs with Christ. Oh! that the minds of men were more raised above these lower enjoyments, to contemplate on things that are indeed excellent! Many are slaves to earth and earthly things; the mind, like the inn of old, has no room, and there is scarcely time to spare to think seriously on things that are durable. Great hurt and loss is thus sustained by letting the mind so constantly run after the gain and pleasures of this fading world. Was not this the case, how many more bright and shining lights there would be, than what there now is, in the great cause of truth and righteousness in the earth! My soul travails for greater redemption both in myself and others.

24th, I got home from attending the Spring meeting of ministers and elders in Philadelphia. At this meeting, Samuel Smith obtained a certificate to visit the brethren on the other side of the water. Our beloved friend and brother in the Truth, Job Scott, and his companion, Daniel Aldrich, were at this meeting, on their way to the southern states. Thus, the servants are moving about, some one way and some another, in the cause of truth and righteousness. Oh! that the labours of love bestowed, may prove effectual to the gathering of many to the true Shepherd and the one sheep-fold. "I am the door," said Christ; "by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." How clear it is, that the soul-sustaining food, the bread from heaven, is no further known, than as we are united to Christ. The more we are influenced by the holy Spirit, the clearer we see that all true riches, all right knowledge, all comfort and consolation come from God. It is impossible for the children of men

to attain to any degree of the riches and joy of the holy Spirit, in any other way than by Divine inspiration. All knowledge and understanding, without this, is from beneath; and the wisdom of this world, instead of bringing people to God, leads them to a greater distance from him.

4th month 6th. Happy are they that fear always, that set the Lord always before them, and who have him in all their thoughts from morning till evening, when they lie down and when they rise up, and as they move on through the business of the day. Oh! all ye inhabitants of the earth, come away from your toys and your pastimes, your sports and diversions;—come, ye dreamers, ye speculators,—come, enter into your own souls and be still, that ye may know God: there the true knowledge of him is to be found, and not in the regions of self-imagination. However high the tower may be that ye have been labouring to build, know assuredly that confusion will attend it: it is but Babel still. Come, then, thou toiler, enter into thyself, that thou mayst know, as thou art passing along, an acquaintance with the best of company. Oh! come, my dear children, fear God always, and keep him continually before your eyes, that he may direct you in all your goings. If I have not an earthly inheritance to leave you, I leave you this counsel. I have never sought the honours and riches of this world; but from my youth up, I have sought an acquaintance with my God; and I have now for many years past (to the praise of his ever-worthy name be it spoken) found that which my soul thirsted after. Therefore, whatever station you fill in this life, whether as masters or servants, devote a part of your time to wait upon Him who made

you. I do know that this advice is good. The satisfaction that my soul has partaken of, at such seasons, I hope never to forget. But I would recommend to you most earnestly, to go through the course of your whole business daily as though you saw the Almighty with your outward eyes. Endeavour to have an inward sense of his being always present with you, the overseer of all your ways, words, and actions. This will tend to keep the heart clean.

O my dear children, and all who may read these lines, let me intreat you to bow to the power of God in you; for this is the way to become co-workers with the holy Spirit. Never be ashamed of the cross of Christ; give up your wills to its requirings. Remember, the Lord loves a cheerful giver. Believe me, you cannot begin too early to wear the yoke of Christ and to bear his cross. Do not, I intreat you, trifle with a matter of such momentous consequence. Eternal life is purchased upon no other terms than what are laid down in the gospel; namely, the selling of all. If you love any thing more than Christ, you render yourselves unworthy of him. And what will all the world signify in a day that is hastening upon us all, if he should hide his face from us,—if he should say, I know you not? Therefore, while you have time and opportunity, obey the gracious calls of heaven, and close in with the offers of his love, that thereby you may be enabled to work out your soul's salvation with fear and trembling.

15th. At our monthly meeting, our friend Zachariah Ferris had a certificate granted, to visit Friends in New York and New England governments; Robert Johnson of White-clay Creek to be his companion.

The state of our religious society, at times, appears

mournfully low. To look at our meetings on first-day morning, we show out large. Those in the afternoon, and on other days of the week, are often small: and while this is the case, leanness will be likely to be our portion. The frequent, or even constant attendance of first-day meetings, while others are neglected, looks at best but like offering the lame of the flock; I mean by those whose religious principles enjoin them to attend all their meetings. Yet I am sensible that barely going to meetings will do little for any of us; but when it becomes a matter of indifference to men and women, and they can go or stay at home as it suits them, feeling nothing to bind them to this reasonable duty, they are of little worth in society; for those who are slack in the attendance of meetings, are often idlers when there, and frequently subject to drowsiness or other weaknesses. Surely, there will a day of awakening overtake the professors of Truth;—a day of purging and cleansing the camp. We are become a great multitude,— a large body of people; and I often see and feel that things are much in the mixture among us. Many are employed in the discipline of the church who are not sound, healthy members of the body; whereby weakness is increased in society: for how can a man be supposed fit to labour for the restoration of offenders, when he is unfaithful to his Maker, a delinquent himself, and a poor example to his own family? A fountain cannot send forth salt water and fresh at the same time. The gospel direction remains unalterably the same, "First cast the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye." I feel more and more a care in naming Friends to weighty services in society;

and believe a caution is necessary on this head, in most of our meetings for discipline. It is a weighty thing to undertake to be mouth for the holy Spirit, in separating Friends to services in his church.

5th mo. 3d. In company with my wife, I attended Chichester meeting; and as we were coming home in the afternoon, the horse took fright and ran violently down hill with the chair, in a very bad piece of road. My dear wife was thrown out, and fell with great force on her head and shoulders; by which she was so stunned, that I thought she was killed. After some time, she came to, so that we got her home, it being but about two miles. The thought of being stripped, as in the twinkling of an eye, of a beloved companion, deeply affected my heart; but I looked to Him for help and support, who has all power in heaven and earth, and the arm of his everlasting kindness was underneath. Her understanding did not return till next morning; when she knew where she was, but remembered nothing of what had happened, although she felt herself very much bruised. The day following, my spirit was depressed and covered with a weight of awfulness, in thinking of the danger we were in, and how narrowly my dear wife escaped being killed. Oh! that I may never forget the hand that interposed and the power that protected. I give thee thanks, O Majesty of heaven, that we were not dashed to pieces, or crippled for life. Merciful kindness indeed! praises, praises be to thy holy name, and that forevermore.

5th. I went to see Hannah West, who appeared to be near her close; yet she had her understanding clear and sound. As I sat by her she took hold of my hand, and asked me how it looked to me: I told

her I had no doubt all was well with her. "And will be so?" said she. I answered, yes. After a pause, she said, "I don't know why I am held in this way. I have seen a glorious state; but my example has shone but glimmeringly to what it might have done, had I been enough given up. I feel a great concern for our women's meeting, yea, for all our meetings.—Oh! that women elders may be faithful: for I have had a prospect that the labours of some that are now living will be blessed; and that Truth will yet prosper in this place, and among women Friends, by the faithfulness of some that are little thought of." She then mentioned a piece of writing she had prepared, which she said might be made such use of as Friends thought proper after she was gone; and named Mary Canby to have the care of it. She then added, "I have thought much of thy neighbour's daughters, whose appearance indicates a deviation from the purity of our principles and profession. But I have had a comfortable hope that their father will do as Abraham formerly did, command his household after him. I know he has his exercises, and they will be likely to increase."

This opportunity was a heart-melting time to those present. Oh! the excellency of having the mind calmly composed at such an awful season, when the prospect is at hand of entering another state of being, never to be changed!

9th. Our Quarterly meeting of ministers and elders was held in the new house at Concord. On second and third days, the meetings were very large, and attended by divers Friends from neighbouring Quarters, whose company and labours of love were comforting. Dear Peter Yarnall also attended our

monthly meeting next day, and was a son of consolation to my mind.

15th. In company with my beloved friend and true yoke-fellow, Eli Yarnall, I set out to attend Salem Quarterly and general meeting; but the shallop getting aground, we returned to Wilmington. Next morning, three young men took us over the river in their boat; when near the mouth of Salem creek, as the wind was calm, and seeing a goodly looking house on the east side, we proposed to the young men to land us near it. We accordingly went ashore on firm ground, and set forward toward the house; but when we got to it, to our great surprise, found it empty and uninhabited. Nor was this the worst; for, as we went on towards some plantations which we saw at a distance, we found ourselves hemmed in by water on every side; the banks being so exceedingly broken, the waters surrounded the piece of land on which we were, forming an island. Here we travelled from ditch to ditch, looking for some way to get off, but all our efforts were vain; till, at length we saw at a distance a man and a lad on horseback, to whom we called and made signs. It happened they were coming to leave some horses on the island, and take others off. So we met them at an old causeway; but seeing the difficulty of their crossing, we thought it by no means prudent to venture, as we must have been to our middles in mud and slush.—We therefore waited till the lad went three or four miles round for a small boat, in which we crossed the water and went to the man's house. There we rested awhile, and the woman hastened to prepare us some bacon and eggs; she and her husband being very kind to us, would fain have us stay all night;

but we, acknowledging their kindness, offered to pay them for their trouble; which they refused, saying we were heartily welcome. We then moved on to a Friend's house about two miles, where we had thoughts of staying the night; but being very coolly received by the woman of the house, we went on to a tavern and hired a wagon to take us to Salem, where we arrived about sun-set, and lodged at the house of our friend, John Redman, where we were kindly entertained. On first-day morning we attended Salem meeting, and Alloways-creek in the afternoon; both of which were large. On second-day, were at the Quarterly meeting at Salem, which was large and solidly conducted. The general meeting on third-day was very large, and held near four hours, in great stillness, considering the mixed multitude. On fourth-day we attended a meeting at Pilesgrove, in which the doctrines of Truth flowed freely towards the people. Here, we parted with many Friends in much nearness of spirit, and returned to Joshua Thompson's at Salem.

21st. We went on board the boat, and crossed the river so as to reach our meeting at Wilmington, tho' rather late. After meeting, I parted with dear Eli Yarnall, whose company had been very acceptable. He has a good gift in the ministry,—is solid and weighty in his spirit, and a man of good understanding. I have no doubt, as he dwells near the Arm that is mighty to preserve, he will be of much use in his day. I have also been much comforted in being with Friends over the river; especially in seeing so large a number of goodly-looking young men and women, whose quiet deportment in those large meetings was a great satisfaction.

24th. Meetings silent. The people's minds are too much outward, gazing and wishing to hear words. Silence is as death to the natural mind. To the mind that has no understanding in spiritual things, silence is very unwelcome. I feel a deep and daily care to set before the people an example of humble silence; yet I would not wish to withhold from them their due. It is a great thing, and will be found so, to stand clear on every hand. Let me often examine myself: if I appear in public testimony, am I careful to look well to the moving cause? Do I feel the engaging love of Christ to draw me forth; and then to speak only as the Spirit giveth utterance, without any contrivance, art or study of the creature? Is the mind humbled under the awfulness of appearing in the assemblies of the Lord's people; amongst whom there are lively, feeling members who can try words as the mouth tasteth meat? Or, is the creature pleased with the character of being a minister of the gospel? O my soul, thy safety is in an humble, careful walking before God. If thou seek honour in any other way, than in deep humility, thou wilt be mistaken in the pursuit; thou wilt weary thyself for nought. O remember, there is no true honour, but that which cometh from above; even as thy God hath said, "Them that honour me, I will honour; but they that despise me shall be lightly esteemed."

31st. Came home from Philadelphia last evening;—was at meeting there on fifth-day, in which I had something to say for the encouragement of those who mourn as between the porch and the altar. Oh! the condescending goodness of the high and holy One, to the poor and needy in spirit who pant after his living presence as David did, when he said, "My

soul thirsteth for God, for the living God: when shall I come and appear before God?" O ye children, born of the incorruptible seed and word of life, keep near the Rock that hath sustained you in your infant state; hold fast that which ye have received, let what may happen to you in passing through the rugged paths of this life. Oh! keep humble, and abide in the root and foundation of the true church, against which none of the powers of evil shall ever be able to prevail.

In the morning, I attended the burial of Sarah Williamson at Newtown. The company and meeting was very large; and, through condescending love, we had a solid, edifying season together. After which, in company with my beloved friends, Eli Yarnall and James Emlen, I came to their afternoon meeting at Middletown; in which there was some public service in a close, plain way.

On the 8th of the 6th month, in company with Joseph Tatnall, I attended Goshen general meeting, and next day, a like meeting at Uwchlan. The day following was at our monthly meeting. It appears to me the minds of Friends are too much outward; and therefore I should not marvel if faithful ministers were more and more led into an example of silence in our religious assemblies.

25th. He who formed us, knows best what is best for his children and people; he leads them at times as in the deeps, in the midst of the paths of the sea, to make himself a glorious name. If we are so wise as patiently to submit to the means proposed for our cleansing and purifying, we shall be able to say with the apostle, that all things work together for good to them that love and fear the Lord: and the more we

are given up in heart to serve him faithfully, the clearer we shall see that all he does is well done, and shall come to know that all his ways are ways of pleasantness, and all his paths are peace.

7th mo. 3rd. A contented mind is seldom found among the great of this world; but is what we all should keep in view, and earnestly press after. It is a treasure more likely to be found in solitary cottages, than in palaces and courts. I sometimes have near fellowship with those who have retired from the world, that they might more abstractedly and devotedly serve God. O thou travelling pilgrim, whoever thou art, keep moving forward, however slow thy progress may be. The ladder which Jacob saw, the top of which reaches up to heaven, must be gradually ascended; but every round thou gainest, thou must endeavour to keep with firmness; even in thy deepest trials, thou must not let go thy hold. Be well assured thy God will not leave thee, if thou art constant in thy love to him, and provest it by meekness and patience under suffering. But carefully guard against murmuring or complaining, even when thou mayst feel as if stripped to the root, and left (to thy own apprehension) destitute of every sensible feeling of Divine good. Do not enter into impertinent queries why it is thus with thee, but in holy patience possess thy soul in quietness and in humble confidence, wherein is thy strength, until He is pleased to arise for thy deliverance and enlargement, as with healing in his wings, who remains to be over all, God blessed forever.

Our Quarterly meeting in the 11th month, appointed a committee to visit the monthly meetings, in order if possible to stir Friends up to a more due

observance of the weighty concerns of the body, as handed forth from time to time in the Extracts. It is much to be desired that a sense of the necessity of arising out of the state of ease into which we as a society have fallen, may spread weightily over the minds of Friends; especially such as are active in the affairs of Truth. I verily believe, did ministers, elders, overseers, and active members, live nearer to the Fountain of light and life, a greater travail of spirit would be felt for the arising and spreading of the principles of Truth and righteousness. But the minds of many are so incumbered with the concerns of this life, that they are too seldom in a condition to feel after the state of the church. One has his farm, another his merchandise to attend to; and instead of seeking *first* and principally the kingdom of God and his righteousness,—the riches, the honour, the pomp and greatness of this world, have the first place in the pursuits of many, some in one way and degree, and some in another. I marvel, at times, to behold men of understanding, and such above all others who are willing to be looked upon as religious men, and already have a competency, and more than they will ever need,—I say I marvel to see such pursuing with avidity the accumulation of worldly property, as if they expected to live here forever. I see no class of people more anxious to get riches than those who already have abundance. Is not pride at the bottom of all this? What care and pains parents take to bring up their children in pride and highmindedness, even from their very infancy! Look over our professedly religious assemblies, and see how our children are decorated in costly apparel, feeding the vain mind in them. Our young men and young women, too

generally speaking, have lost the marks of christian plainness and simplicity, into which Truth led our worthy forefathers, and would still lead us. See our young men with their foolish cuts, their fallen down collars, their double-breasted waist-coats with two rows of shining buttons, and their unreasonably large shoe-buckles. Our young women, if possible, exceed in vanity and in their extravagant head-dresses, as well as their costly, gay and changeable apparel.—Where are their guardians, their parents and caretakers? To see a plain father and mother, with a flock of gay children about them, has an unpleasant appearance, and bespeaks a want of christian discipline and order in families. Surely, there will be a day of winnowing; our Jerusalem will be searched as with lighted candles; and the Lord will cleanse the camp. O my people, come and let us return unto the first principle of our holy profession, the light of Truth in our own hearts. Let us cleave to the law and testimony of our God with our whole mind and strength; lest he take unto himself his great power, and with a threshing instrument beat us to pieces, and cast us off as being unworthy to bear his name; so that we shall become as a by-word and a hissing among the nations. Wherefore, come, my people, my fellow professors of every rank and station, and whilst the long-forbearance, loving-kindness and tender mercy of our gracious Benefactor are toward us, let us repent and put away the evil of our doings from before his eyes; and, with humble fear and deep reverence, let us walk in the narrow way which leads to life and peace, unto which he is calling us. He will not fail to be gracious unto those who seek him; he will amply reward them for all their trials,

sorrows and exercises. There is not a tear that falls from the eyes of these penitent and sincere-hearted ones, but what he regards. Wherefore, O ye mourning remnant, faint not nor be discouraged on account of the great declension which ye behold; but hold fast that which ye have received, and be firm unto the end, knowing that he is faithful who hath called you. Be not impatient under sufferings which arise from the present state of society; but rather rejoice that you are counted worthy to feel sympathy with and for the Seed of the kingdom in the hearts of the people.

1st mo. 13th, 1790. Our monthly meeting gave me a certificate to visit Friends in New York and the New England governments. This concern had rested with me at times for more than eight years, with ardent desires to be rightly directed, and to know the right time of moving therein. Previous to entering on this extensive journey, it appeared right for me to visit the families of this monthly meeting; which being united with, my beloved friend Samuel Canby offered himself to bear me company in the service. In the afternoon we went to White-clay creek and visited three families; and continued industriously engaged therein till the 16th, when we closed our visit to the families of that branch. I was truly glad of being once more amongst Friends, and believe Truth owned our labours.

30th. This week we have visited upwards of eighty families at Wilmington; and have cause to be thankful to the Shepherd of Israel, who was graciously pleased to be near, favouring us from place to place with his good presence to the comforting of many hearts.

2nd mo. 18th. Last night my beloved friend Job Scott lodged at our house, and attended our meeting to-day, in which he had good service. He is on his way homeward, having been engaged for near a year past in a religious visit to the southern states.

27th. Last evening as I was sitting alone (the family gone to bed) with my mind turned toward Him who dwelleth on high, and also with those that are poor and of a contrite spirit,—and thinking of the greatness of the embassy in prospect, I was almost induced to desire that this cup might pass from me: but the example of the holy pattern was revived in my remembrance, Not my will, but thine be done. My heart was much broken, and it was a season of renewing of covenant with the God of my life. I resigned myself with my dear wife and little ones, once more unto him, with fervent desires that he may keep them under his paternal care, and be a wall of defence round about them to protect them from the chilling blasts of this world.

Account of my Journey to New York and New England.

On the 2d of the 3d month, 1790, having the concurrence of Friends, I left home in company with Joseph Tatnall, and went to Concord, where we attended their monthly meeting. Next day we went to father Lightfoot's at Pikeland, and the morning following took a solemn leave of him and his dear wife; she appeared to be so far gone in a consumption that I never expected to see her again in this life; but I have no doubt that her close will be to her eternal gain. We then were at meetings at Providence, Potts-town, North Wales, Horsham, Ply-

mouth, Germantown, Frankford, Abington and Byberry; some of which were laborious seasons, and in one place I was silent, to the great disappointment of many. We then had meetings at Middletown, Plumstead, Richland, Buckingham, Wrightstown, the Falls, and Bristol. Here Joseph Tatnall left me and returned home, expecting Norris Jones to join me as companion in this journey; but his bodily indisposition increasing, he was unable to leave home. It was very trying to me to be thus left alone, and more especially as I felt dull and depressed; having been much exercised in passing through the meetings of Abington and Bucks Quarters, by reason of the low state of society, for the life of true religion seemed to be under suffering.

25th. I crossed the river Delaware, and attended the week-day meeting at Burlington; after which Phineas Buckley went with me to Trenton, where we had a meeting and stayed till over first-day. The meeting on first-day morning was very large; there being no other public meeting held in the town that morning, the people were generally present, and behaved with as much becoming stillness as could be expected, considering that many both in-doors and out, stood several hours. The God of mercy and love was near to help, and Truth was over all; blessed be his holy name, who gives strength to the weak, and those that have no might of their own, but who with humble confidence trust in him from day to day with all their heart, not leaning to their own understanding. My soul had abundant cause to bow in adoration toward his holy sanctuary, and to worship his all-glorious name, who is God, blessed forever. In the evening, we had a meeting at Lamberton, about

a mile below Trenton, in which the doctrines of the gospel flowed freely towards the people in the fresh extendings of love, and they were invited to come unto Christ, the alone sure teacher, nigh in the heart. After visiting the few families of Friends in that town, we went to Robert White's at Stony-brook, and attended their meeting on fourth-day. Here I met with my beloved friend Samuel Emlen on his return from New York, much to my comfort and satisfaction. Robert White then went with me to Joseph Moore's, who with his wife were very kind; their hearts and house being open to all that love the Truth. Next day, being the 1st of the 4th month, I was at Kingwood meeting, which I sat in silence. After having a meeting at Joseph Moore's house on sixth-day, I returned and had another meeting at Kingwood; also stayed their meeting on first-day, not feeling easy to leave them sooner. Thence, having two meetings on the way, I went to the monthly meeting at Hardwich, which was very large, by reason of notice having been spread of a stranger being there. I was altogether silent and well satisfied, although it was a great disappointment to many.

4th mo. 9th. In company with Jacob Lundy, a sweet spirited old man, I went to Mendham and was at two meetings there. Thence, Richard Dell accompanied me to Plainfield, where and in the neighbourhood I had several meetings, and believed there was a seeking people in those parts. On the 15th I was at Rahway, silent: next day I had two meetings on Staten Island; and on seventh-day had a meeting in the court-house at Amboy in the morning, and another at Woodbridge in the afternoon. Next day attended the two meetings at Rahway; in the first, I

had a few words, but was silent in the afternoon.—Then went on to New York, and was at their Quarterly meeting, but I had not any thing to offer by way of ministry: returned again to Rahway Quarter, in company with dear Wm. Jackson and his wife, who were removing from Long Island to his native place in Chester county, in best wisdom, I believe. I was truly glad of William's company at New York and at this Quarterly meeting held at Rahway which I attended; but it was to me a suffering time, which I endured in silence, having nothing to deliver to the people. It seemed to me that many Friends were rich and full, or thought themselves so, and if strangers would not preach, they would preach themselves. Oh! that it may never be a cross to me to sit in silence.

On the 28th I returned to New York, and was quite unwell at Edmund Prior's, where I remained till the 30th, when I crossed over to Long Island, and was at Newtown meeting, where I had some little to offer by way of testimony, though in much weakness: indeed it was a trying time to me, having no steady companion to travel with me, and an extensive journey before me. After having an appointed meeting at Flushing, I was at Westbury on first-day; both these meetings were silent, and I believe rightly so. I then rested at Thomas Titus's till third-day, when I had a meeting at Matinicock to good satisfaction; next day at Cowneck, and fifth-day at Flushing monthly meeting: dined at John Bowne's, the house first opened on Long Island for Friends to hold meetings in, upwards of one hundred years ago, and now possessed by the fourth generation since that time. There are yet two large oak

trees standing in the lane where George Fox had a meeting. By letters from Brandywine, received while here, I was informed of the decease of my dear friends, Rachel Lightfoot and Eleanor Robinson. Oh! that these solemn calls may be a means of stirring up the careless and lukewarm to prepare to meet the Judge of quick and dead; and also to wean the minds of all ranks more from earth and earthly things, inducing them to press after durable treasures and righteousness. Happy for those who when their Lord cometh, shall be found watching and ready for their final change.

5th mo. 7th. I had a meeting at Westchester, on the main land; and being very unwell with something like the influenza, I was taken by my kind friend James Mott to New York. After being a day or two in town, I grew better, so that I attended the meeting for sufferings and their week-day meeting. Recovering my health and spirits, I set out for Mamaroneck, and lodged at my dear friend Jas. Mott's. On the 13th, I attended Purchase monthly meeting; next day, I was at Shapaqua monthly meeting, and the day after, I had a meeting at Amawalk in the morning, and one at Joseph Weekes' in the afternoon. Thence, taking meetings at Peachpond, Valley, Oblong, Branch, and Apoquage, I reached the Quarterly meeting at Nine Partners; my beloved friend James Mott continuing with me. We then attended the monthly meetings of Nine Partners, Creek, and Cornwall,—the last on the west side of the river Hudson. Some of these were trying, exercising meetings to me, there being too little of a right zeal in transacting the affairs of discipline. After this, we crossed the North river and rode about

sixty miles to James Mott's at Mamaroneck; and thence went over to Long Island to attend the Yearly Meeting. In crossing the North river, we were in the greatest danger I ever experienced on the water. There were ten of us came to the ferry to cross, but the boat could take but two at a time, and that was too many. James Mott and myself ventured first; but the horses could not stand across the boat, and there was only an old man and a lad to row. When we got about a quarter of the way across, I expected no other than to be sunk or thrown overboard, for the water came in upon us fast. It was an humbling time, but through the kindness of Providence we got over safe, and sent a better boat for the rest. I had now become considerably revived in body and mind; my great and good Master being exceedingly kind to me. Through his adorable mercy and loving kindness, I have been renewedly favoured to see, that without the quickening virtue of Truth, we can do nothing as it ought to be done. Too few are sufficiently divested of *self*, in its various shapes and workings. There is a warmth and animation that proceeds from creaturely activity; and this seems to pass with many for the gospel power. But there is a vast difference between this creaturely warmth and the animation and power of the true gospel of Christ. Oh! that all who undertake to minister or speak in the assemblies of the people, may know their own spirits entirely subject to the power of Truth, so that creaturely zeal and activity may have no place in the Lord's work.

The Yearly Meeting closed on fifth-day, the 3rd of the 6th month, 1790. Having heard that my beloved friend Norris Jones was not likely to be able

to travel with me as a companion, I returned home with my dear friend James Mott, to whom I felt nearly united, and proposed his going with me to Rhode Island Yearly Meeting. This proposal he acceded to, and we set out the day following to travel through Connecticut; reached Newport on third-day following, and put up at the widow Rodman's. On fourth-day, the 9th of 6th month, we attended the select Yearly Meeting of ministers and elders; next day, a public meeting for worship, also a public meeting on sixth-day morning. In the afternoon the business of the Yearly Meeting was opened; and continued by adjournments till the third-day following, when it closed. Next day, we had a meeting on Canonicut Island; and thence visited the meetings at South Kingston, upper and lower house, Westerly and Hopkinton; staying two nights at Thomas Wilber's, which was very good quarters for us poor travellers.

There are very few Friends in these parts; the meetings were made up chiefly of other people, and the public service in them was mostly towards these, who behaved solidly and well. There appears to be an open door among some tender spirited people hereaway, to whom my heart was nearly united in travail for their welfare. There is no doubt the Lord hath a seed that he will bring out of Egypt with a strong hand and a stretched-out arm. Had Friends kept their places in the Truth, they would have been a blessing to the people around them, and especially to sincere-hearted, inquiring minds. But alas! the poor Quakers (as they are called) seem almost worn out or dwindled away in these meetings. The cares of the world, the deceitfulness of riches, and the love

of other things, have choked the good seed; and there is occasion deeply to mourn on account of the state of society in these parts. Yet the Lord hath not been left without a witness, and a seed in most places, although the remnant is small. For these my soul has been clothed with concern, that they may be preserved in firmness; and my prayers have been offered up to the God and Father of all our sure mercies on their behalf.

6th month 21st. We were at Richmond; a close, searching time, but ended to good satisfaction. A good many who were not Friends and some members of the other meetings, attended this; among the rest a coloured man and his daughter, who had followed us to six meetings on foot. He was a goodly looking person, as was also the daughter. Next day we had a large meeting at Greenwich: the public service began with these words of Christ, "Whom do men say that I the son of man am?" which were enlarged upon, and the opportunity ended to good satisfaction; furnishing renewed cause to be humbly thankful to the Father and Fountain of all good, who is the strength of the poor, and the joy of the upright in heart. 23d had a meeting at Warwick, a small town where but one or two of our members reside at present. Forty years ago, there was a considerable meeting of Friends here, but now dropped, only as travelling Friends appoint meetings. Among those who attended our meeting, there appeared some tenderness, and an openness to hear the doctrines of Truth. Next day, we were at Cranston meeting; a good time to some present. Lodged at Sylvester Weekes'; himself and wife having lately come amongst Friends. In the evening, we went to see a Friend who had been confined

to the house and disabled from walking for a number of years; his complaint being rheumatic. His limbs are very much drawn up, and yet for the most part, he is clear of pain. It was truly instructive to me to be with him, and to see him so remarkably pleasant and cheerful; bearing his affliction with great patience and calmness. He is an elder in good esteem, and much missed in the little meeting he belongs to; his name is Ephraim Crandal.

25th. At Foster meeting, which has been lately established, and a few tender people belong to it.—Dined at James Pearce's, a man just received among Friends; he has several hopeful children who were very tender and kind. We lodged at John Green's, who was not a member nor any of his family, but they attend Friends' meetings and were very kind. In the morning we had a solid opportunity with them, and then went ten miles to a meeting appointed at a Friend's house. It was a good time: blessed be the name of the Most High, who is ever near to help those that put their trust in him. This meeting held near four hours, and yet when we attempted to close it, the people seemed as if they did not wish to move. On first-day, the 27th, we were at Greenwich, a very large meeting, supposed to be eight hundred present, and it was a favoured season in which the Divine power was magnified. We then rode to Thomas Hazard's, and next day were at South Kingston monthly meeting,—a searching time. On third-day, we had a large and satisfactory meeting at a place called Updike Newton, held in a friendly man's house. Many of the people were much broken, and two of their teachers expressed great satisfaction and unity with the service of the meeting. There was

an invitation sent us from the Baptist society to come and have a meeting in their house, but as meetings were laid out for us, we could not accept thereof.—A door appears open for Friends' doctrines in those parts. We then had meetings at Scituate, Gloucester, Uxbridge and Northbridge; in the last of which I was silent. After meeting, no one asked us home with them: a bad sign, when Friends get out with silent meetings! To what else can we attribute such neglect of the poor servants?

7th mo. 2d. We were at Leicester; a large gathering made up chiefly of other people, there being but few Friends there: but it was a good, open time, which is often the case among strangers. When I first sat down in this meeting, and for some time after, I felt as much reduced in mind as I almost ever remember; insomuch that I was ready to wish the meeting had not been appointed. It seemed as if the Holy One had left me, and that the testimony would suffer that day. These considerations and feelings exercised me very much for a short time; but as I endeavoured to have my mind gathered into stillness, I felt inwardly strengthened, and strong cries ascended from my deeply humbled soul, for holy help from the Divine fountain: and, blessed forever be his excellent name, I never yet knew him to fail when the creature is brought to see and to feel its own nothingness. Next day, I had another meeting with Friends of Leicester, which I trust will not soon be forgotten by some. Thence to Bolton on first-day, where I had a little to offer in a close, plain way.—We then returned and had a second meeting at Northbridge, which was a searching, close time.

After meeting, I received a letter from Alexander

Wilson, giving an account of the death of my beloved friend and brother in the Truth, Norris Jones, who was expected to have been my companion in this journey. Although he had been for some time poorly, yet he laid the concern before Friends, and obtained their certificate, intending to meet me at Long Island Yearly Meeting, or about that time. But his weakness increasing, prevented him, until the 28th of the 5th month last, when he left Philadelphia, and came on as far as William Smith's at Rahway, where he closed his days in sweet peace with his heavenly Father. He was a clean-spirited, upright-hearted man, who loved the Lord and his blessed cause of truth and righteousness. I loved him as a brother, to whom I could unbosom myself freely. He was a tender, sympathizing friend, without dissimulation; and though his removal is a loss to the church, I believe it is his eternal gain. Dear Norris, thou hast been to me a very pleasant friend; our love to each other was sincere as the love of David and Jonathan. But thou art gone before me; thou art entered into rest, never more to fear; thou hast fought the good fight; thou hast kept the faith, and hast received the crown of righteousness which God had in store for thee, and for all that love him. There was not any thing able to separate thee from his love; the frowns and imprisonment of men could not move thee from thy steadfastness; thou wast kept above and over them all; because He who is stronger than all ruled in thy heart. Oh! how was my soul united with thee in that day, because thou wast willing to suffer for the testimony of a good conscience. But thou art now delivered out of thy trials and provings, and hast as it were stepped aside behind the vail, so that I shall

not see thee with my outward eyes; yet with mine inward and spiritual senses I behold thee, and have unity with thy spirit, enjoying thee in the seed of life.

7th month 6th. We were at Mendon, the state of that meeting appeared very low; next day, at Upper Smithfield, and the day following at Lower Smithfield, silent, to the mortification of many. Here Job Scott met us and we went home with him: next day, he and his wife accompanied us to a meeting held at a Friend's house, in which Job had good service, but I had no public testimony to bear. Our next meeting was in the edge of Connecticut, held in a Baptist meeting-house, my companion James Mott sat at my left hand and the priest on my right; but he felt to me no more than a little boy, as to any fear of man. When I closed my testimony and sat down, he said "Amen, friend; that doctrine will stand in heaven and earth." We parted friendly, and lodged that evening at the house of a man who had been convinced of Friends' principles for some years, but had not yet joined them in membership. Like many others, he has become too talkative, and is likely to dwindle as to the life of religion. On first-day we had a large meeting in his barn, that held upwards of three hours. There is a tender, seeking people in these parts who are growing weary of the priests, and incline to go to Friends' meetings. On second-day, we had a meeting in a friendly man's house at a place called Pomfret, the first Friends' meeting ever held in that part of Connecticut. Here also there is a seeking seed.

13th. Having no meeting appointed, we went in search of an old man lately received into membership, but who through bodily indisposition, did not

get out to meetings. At length we found him in a remote place, fifteen miles from meeting; with him and his family we had a comfortable opportunity, and were glad we found them out. We parted with them in tenderness and rode about seven miles to dine with a young man and his wife who were inclining to Friends: then went on to Benjamin Batty's, where we lodged. Next day, we were at their week-day meeting; but the Friend's house where their meetings are usually held, not being large enough to contain half the people that assembled, it was held in the woods, and continued about three hours and a half. Next day, being the 15th, we attended Providence week-day meeting, in which I was silent: stayed two days at Moses Brown's, and were at their first-day meetings in which both morning and afternoon I had public service. Daniel Offley had lately passed thro' Providence and was gone northward; intending also for some of the upper meetings in York government. On second-day, the 18th, Moses Brown and his son Obadiah went with us to Swanzey meeting; a close, searching time. Next day at Taunton, a poor place! My impression was, that the meeting there ought to have been laid down some years back. We then had meetings at Freetown, Tiverton and Little Compton; but so low is the state of things in these parts, that I was ready to say, "By whom shall Jacob arise, for he is small?" After a large and satisfactory meeting at Portsmouth, we went to the widow Rodman's at Newport, who with her lovely daughters received us very cordially. On first-day, the 25th, we sat in silence in both meetings at Newport; next day, visited several Friends and their families, and the day following attended their monthly meeting. Fourth-

day, were at Providence monthly meeting; fifth-day and sixth-day, at the monthly meetings of Smithfield and Uxbridge. In these meetings I had to bear testimony against the practice which Friends follow in relation to burials. It is customary in many places hereaway to hold meetings on account of the interment both of Friends and others. Ministering Friends are sent for, sometimes at a considerable distance, to attend these funerals; the corpse is taken into the meeting-house, and after meeting exposed to view to all present that choose to look at it. On these accounts my mind was closely exercised; but when people get, as it were, rivetted to customs, its hard to break them off. There is danger of these things becoming flat, lifeless and formal.

The parts of New England where we have been, are generally a very rough, stony country. We ride day after day, and see very little but stone fences.— But notwithstanding they have stones in such abundance, they build almost altogether frame houses and barns: it is very rare to see a stone house in town or country places. The land appears to be strong, and yet they raise little or no wheat; and about Providence town, very little rye is raised. The corn, barley and oats look well, and there is abundance of good flax. They say they cannot raise wheat, because it blasts; and of latter years, the rye also is often subject to blight. The country is much overrun with barberry bushes, which are thought to be injurious to the raising of grain. Moses Brown, near Providence, told me, that when he first settled where he now lives, he raised abundance of good rye; but of latter years, he has quite given out trying to raise it; and he imputes the failure to the great increase of

barberry bushes. Rye and corn flour mixed together is their common bread; and there is very little wheat flour bread to be seen. Rhode Island is a rich, fertile spot of land; and yet they cannot raise wheat; and very little rye. Newport was formerly a brisk place for business, but is now fast going to decay, and the trade carried on at Providence, a flourishing town at the head of Narraganset bay.

8th mo. 1st, being first-day, I was at Lower Smithfield meeting the second time, and had a little to say among them. In the afternoon, at Providence, where I met with John Elliott and William Wilson of Philadelphia who were there on a religious visit. At Swanzey monthly meeting, next day, I had to bear my testimony against the formal way of conducting funerals, and also to hold up to view the ancient religious concern and practice of visiting Friends' families; which is very much lost sight of in this land. I believe Friends have sustained great loss for want of keeping this concern alive; a sense of this has frequently covered my mind as I have travelled along visiting meetings. The discipline also appears to be at a low ebb in many of the monthly meetings we have attended. A kind of formal acknowledgment for outgoing in marriage is very generally accepted; and seldom that any are disowned for that breach of our good order. Thus, weakness ensues; and Friends making the way so easy for this class of offenders to be retained, opens a door for more outgoings than otherwise would be.

We then were at meetings at Long Plain, Accushnet, Newtown, Aponeganset, New Bedford and Centre; the last so large that many could not get into the house, and it held near four hours; during which the

people were very quiet, considering how warm the weather was. It was a season of favour, furnishing renewed cause of gratitude and praise to the name of our God. Next day, we had a favoured meeting at Accoaksett; then attended the Quarterly meeting held on Rhode Island; in relation to which and other meetings for discipline, I would say, I love to feel weight in transacting the business; and that when Friends speak to subjects under consideration, they do it from feeling more than from sense. When the wisdom from beneath rules in any of our meetings, the true life is hurt. There are some men and women of natural parts who love to have their way in meetings of business; and it goes very much against the grain for such to be crossed, and to have to submit their judgment to such as have grown up under them. I do not know that I ever met with so much of this disposition as in these parts. Some of them treat meeting business as they would law matters.

On looking over the state of society in this land, it may truly be said, "the harvest is great, and the faithful labourers few." There is great need to intercede with the Lord of the harvest to send forth more well qualified labourers. Such who are skilful and weighty in the exercise of the discipline, would be of great use. Oh! that there was more of a living zeal amongst this people. But, alas! the cares of the world, the deceitfulness of riches, and the unlawful love of other things, have greatly prevailed, like a torrent bearing down all before it, in places, to the great damage and wounding of individuals, and the weakness and injury of society. Oh! how hath the gold become dim, and the fine gold changed! The precious sons of Zion, comparable to fine gold, how

have they fallen as in the streets of mystery Babylon, of whose golden cup many have taken deep draughts! But notwithstanding this is sorrowfully the case, yet the Most High hath a seed preserved who have not bowed the knee to Baal, nor kissed his image. The prayers and tears of these ascend before him as sweet incense, and he regards their intercession on behalf of his heritage. I have felt with and for these, and they are near to me in the seed and covenant of love and life.

After attending the monthly meeting of Accoaksett, and the first-day meeting at Aponeganset, on third-day, the 10th of the 8th month, we went on board a packet bound for Nantucket; but the wind and tide being against us, at Wood's Hole we came to an anchor, and went on shore at Nonemesset Island, twenty miles from Bedford. Lodged at Paul Robinson's, the only house upon the island; and next day went on board, having a favourable time to get through the Hole: but the captain having to turn in to Wood's Harbour, we were detained so that we had to go on shore on Martha's Vineyard, and lodged at William Coffin's, the only Friend living on the island. Next morning, the wind was high and the sea rough, so that the packet could not come to us. Several proposals were made for a meeting on this island, but I could neither see nor feel any thing about it. The example of other Friends who had appointed meetings here was advanced, but that did not move me. What may be right for one in such cases, does not make it so for another. On sixth-day, the 20th, our packet came and took us from our prison; the sea was rough, but through the kindness of Providence we landed safely on Nantucket in the

afternoon. We made our home at Thomas Rotch's, who married a daughter of the widow Rodman, of Newport, Rhode Island. They are a kind, tender-spirited young couple. We were at eight meetings on Nantucket, besides the monthly and preparative meetings, also visited many families there. Several of the public meetings were held in solemn silence; a lesson too little learned even by those professing to have come to "that within the vail." When silence becomes offensive or irksome to a people professing the spirituality of the gospel, it is an evidence that vital religion is wanting. This is mournfully the case in some parts of New England. There is scarcely any thing more injurious, poisonous and destructive to us as a people, than the undue attachment to things in themselves lawful and proper when received with gratitude and used to the honour of the great Giver. But when we make idols of them, they lead our minds to bow down and worship them. It has become so very laudable to be rich in the things of this world, that with many every nerve and sinew and all the faculties of body and mind, are enlisted in the pursuit of wealth. He that hath not riches is the world's poor and despised man: and yet it is a solid truth that a little is enough for a true christian.

9th mo. 1st. We left our kind friends with the evidence of peace, and sailed for Wood's Hole, which we reached about noon. In the evening we reached Richard Lake's at Falmouth, where we lodged. Next day, we spent in visiting some sick and aged people, to good satisfaction;—one man and his wife, in their ninety-fourth year each; both of them had their understanding quite well. When we parted, the old man said with much brokenness, "One thing I have

to say to thee, that is, as Joseph said to the butler, When it is well with thee, remember me." 3d. We attended Falmouth monthly meeting; then went on to Yarmouth, and were at their meeting on first-day; a poor place, low down on Cape Cod. Between Falmouth and Sandwich is a neighbourhood where the people have great difficulty in getting water. Some have dug eighty feet without finding any: the water they use is chiefly got from ponds. It appears to be a poor sandy soil, producing little; so that many go eight miles or more to the salt marshes for what hay they use. To see and know the difficulties and hardships our fellow-creatures labour under, leads into a sympathy with them. Those who are situated in a more fertile soil, with plenty of good water and other comforts and conveniences, ought to be very thankful for these blessings.

Thence we took meetings at Sandwich, Pembroke and Boston; and so on to Lynn and Salem. In passing through this land, I have remembered the accounts of what Friends formerly suffered here; but I am afraid their sufferings are too much forgotten by the present generation. Times have greatly changed since Friends were carted from town to town, and whipped severely, on account of their religion; and yet the principle of our profession is the same. But where is the zeal and faithfulness among us now, that then shone so brightly in those devoted servants?

9th mo. 14th. Had a meeting at Newbury, chiefly made up of others, as but few Friends reside there; then, taking meetings at Almsbury, Newton and Hampton, we reached the monthly select meeting at Berwick; which was a time of close labour. A committee having been appointed by the last Yearly

Meeting of ministers and elders at Rhode Island to visit the Quarterly and other select meetings, as way opened, some of them were present; of whose company and labours I was glad: Isaac Lawton from Rhode Island, Daniel Aldrich from Uxbridge, and Jeremiah Hacker from Brunswick, being of the number. 19th being first-day I was at Berwick meeting, silent; next day at their monthly meeting, which was a time of close labour. We then went on to Falmouth in the District of Maine, and were at their monthly meeting; to which came a proposal from Durham preparative meeting to divide the monthly meeting in two, and a committee was appointed. On the following day, we were at the select Quarterly meeting;—a close, searching time as I have lately been at, and not without cause. It was declared that there was a light, chaffy ministry among them.—Meeting for business on seventh-day was a highly favoured season, as was also the meeting on first-day, which was very large, supposed to be upwards of fifteen hundred people: but Truth reigned over all; blessed forever be the name of our God.

On second-day, the 27th, parting with our dear friends, Isaac Lawton, Daniel Aldrich and Samson Sherman, of the committee, and Benjamin Alley, Daniel Alley and Micajah Collins, who came with us from Lynn,—we had a meeting at Windham; next day at Falmouth; then rode to Jeremiah Hacker's; and on the way I felt the Divine presence to be with me, to the comfort and rejoicing of my heart; so that tears of thankfulness rolled down my cheeks, and my soul adored him who is my helper, my strength and my deliverer. On fifth-day we attended Durham meeting; and next day set out for Vassalborough,

fifty miles, mostly through a newly settled country. On first-day, the 3d of 10th month, we were at Vassalborough meeting; next day, at Fairfield, fifteen miles up Kennebeck river; went over a rough road, but was glad I was there. After meeting, we visited nine families, and when I went to bed, I expected no other than that I should take a great cold; for the house was very open, the wind having free passage, the weather also was cold, with hard frost. But I remembered, soon after I lay down, that he in whose cause I was engaged, and for which I had left all that is near and dear in life, was able to preserve me: and so with my mind turned towards him, I fell into a sweet sleep, and received no harm. Indeed, I find no lodging too hard, nor provision too coarse, if it is but clean: I can eat a hearty breakfast by candle-light, of fried turnips, potatoes, carrots, &c. with bread as coarse as any I ever saw,—but all sweet and good, and ought to be received with thankfulness; since all the creatures of God are good. Friends who travel in Truth's service should not be difficult to be pleased; especially when in new-settled places. The people are glad to get some sort of cabins to shelter them from the weather, and something (though coarse and rough) to satisfy hunger. Under a sense of sympathy with them, I have felt greater sweetness and satisfaction in some such places, than where they have fared more sumptuously. This is the country where David Sands spent so much time in a field of religious labour, and many were convinced by his ministry; some of whom have stood faithful, but others have fallen back.

After visiting all the families of Friends at Fairfield, we returned to Vassalborough and were at their

week-day meeting; lodged two nights at Remmington Hobby's; then, leaving our kind friend, we rode to Winthrop, where we had a meeting with the few Friends and some friendly people, to good satisfaction. On sixth-day we went to Pownalborough, and had a meeting in the court-house. Only a few members live here, but the meeting was made up of many sorts, and, through the blessing of Divine Goodness, it was a favoured season, wherein Truth was over all and the holy arm was magnified. We were next at Georgetown, Durham and Lewistown; then rode to John Winslow's at Falmouth. After visiting some families, we went upwards of twenty miles to a place called the Desert, and had a meeting among some friendly people. I noticed one very raw looking woman with a child in her lap, who sat staring at us in the time of silence, as if she did not know what it meant to be sitting still: but before meeting was over, she was exceedingly broken, and wept till the floor was wet with her tears. After this meeting we returned to John Winslow's, through a storm of wind and rain, although the people pressed us to stay with them; but it was such a mucky, uncomfortable place, that we chose to return to better quarters for poor travellers.

10th mo. 15th. We were at the select meeting at Falmouth, and next day, their monthly meeting; a close, searching time, but I hope to the profit of some present. Although we had intended to proceed from the Desert to Sandwich in New Hampshire, yet not feeling easy so to do, we gave up to return to Falmouth, and had to believe it was right we came.—Here we met with a young married woman with her husband, removing to the east to settle on a farm he

had purchased. She informed us, that three or four months back she was at a meeting where we were, being then a gay Presbyterian, but was so effectually reached that she threw of her gay apparel. She is now a plain, goodly Friend, though not yet a member, and uses the plain language with great propriety. She told us the change in her views took place in the absence of her husband (he being gone to the east to improve his land) and that she dreaded to see him when he returned; but to her great surprise and comfort, he showed little or no dislike to her change, but met her with great cordiality. He is a goodly man, and my heart yearned for their preservation.

On second-day, the 18th, we rode towards Berwick, forty-two miles, and lodged at Peter Morrel's; next day, were at Kittery meeting, silent. We then attended the select and monthly meetings at Dover, also the Quarterly meeting held there. In several of these meetings I was silent, and satisfied in being so, as believing it was rightly ordered of the Lord.—Friends minds are too much outward, when strangers come amongst them: many, instead of keeping their eye to him who fills the clouds, are looking to the clouds only. A lamentable condition! to turn from the Lord who promises to teach his people himself, and to be looking, craving and longing to hear words from his poor servants. I have thought of David's desiring to drink of the water of the well of Bethlehem; but when it was brought to him he durst not drink thereof. Oh! that all might be careful how they give way to unwarrantable cravings, lest the worthies in our Israel, at the risk of the inward life, should be drawn forth to satisfy them with that which is not lawful nor Divinely required at their hands.—

There is deep instruction and caution in this passage, even for goodly minds to attend to.

On first-day the meeting at Dover was very large, it was supposed near two thousand people: I had large, open service therein from these words; Christ "came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God." I had also, in the course of my communication, to set forth Friends' belief respecting baptism. It was a good day, wherein the holy arm was magnified. After dinner, two young men, one of whom was a lawyer, made me a visit. The lawyer expressed his great satisfaction in being at the meeting, and particularly with that part of my testimony on baptism. He said he had never heard that subject opened so much to his satisfaction before, neither had he been acquainted with Friends' doctrine on that head. He appeared to be convinced of the Truth, and I felt that I loved him; but the cross will be great, if he is faithful. Next morning early, we went to Thomas Jones's, where a large number of Friends from different parts were making ready to move homewards; and we had a solid, refreshing time together. In the afternoon, we rode to Jonathan Dame's, and had a meeting there on third-day.

While in the neighbourhood of Dover, I was brought under a very close trial, in parting with my dear friend James Mott, who thought it right for him to set his face homewards; and my mind did not feel easy without returning back again to the eastern country. Under these prospects, my soul was deeply humbled. Our spirits had been as it were knit together, and we had travelled in great unity and harmony for upwards of five months. But, labour-

ing after resignation, we took leave of each other in that uniting love which had bound us together, and it was a tendering time with us both.

After attending Dover week-day meeting, I had a meeting at Lee, and another at Joshua Folsom's, at Epping; also one in a Presbyterian meeting-house near there. I lodged two nights at Joshua's, and thought his was as goodly a family as I have lately met with: one of his daughters is in the station of an elder, and another has appeared in the ministry,—solid, goodly women. On first-day, Joshua went with me to a meeting at Chichester; but not feeling clear, I requested Friends to come together at ten o'clock next morning, which they did, and it was a very close, searching time, things appearing to be much out of order among them. In the evening I had another opportunity with them, in which I had to tell them plainly, that there was something like a dead carcass among them, which stank; that I believed there was drunkenness among them, and that Truth's testimony suffered reproach by their suffering such things to remain. After meeting, I took one plain man aside and told him I was apprehensive he was one that took strong drink to excess; and he owned it was so. Next day, we went on to Hailestown, and were at two meetings there; then to Hopkinton, where there is no meeting of Friends. But not feeling clear of Hailestown, we returned and had a meeting there on seventh-day, with Friends by themselves. It was a searching season, in which the subject of Saul's history was opened, from the time of his being chosen king of Israel,—his first and second offence,—the cause of his rejection,—the call of David,—Saul's persecuting him, and seeking to take his

life,—David's gradual increase, even while under suffering,—Saul's total overthrow, and David's coming to the crown—all these were opened in such a clear manner as I had never known before. After meeting, I stopped some of their most active members, and let them know that my spirit had been clothed with deep mourning since I came amongst them;—that if I was wrong in the close testimony I had borne I wished to be told of it; but if I was right, it was time for them to see to it; for I did believe things were very much out of order. I even had to tell one Friend, it was my solid judgment, that he had nothing to do with the ministry, nor discipline. In this plain and close way I had to labour among them. After which, several Friends expressed their entire satisfaction with what I had done and said, and that I was not alone in regard to one then present, who had been desired by me to be silent. Alas! how sorrowful! when the life is gone, to keep on acting without it. When self thus gets to work in the church, the living members are borne down, and go mourning on their way. Notwithstanding it is close work to deliver such things as I had to do here, yet it is best for Friends to be faithful: it gives those that have been bowed down a great relief. My soul has cause to magnify and praise the name of the Most High, who strengthened me with the right arm of his power, in this arduous service.

I stayed meeting at Hailes-town, first-day morning, and had one at Hopkinton in the afternoon. On third-day, was at Northfield, where no Friends' meeting had been held before; then went to Gilmanton and had three meetings with some friendly people, to good satisfaction. Here Joshua Folsom left me, and

on seventh-day morning the 13th of the 11th month, I set out for Sandwich, having Daniel B. Alley, a tender-spirited young man from Lynn, to be my companion. We had five meetings in and about Sandwich, the last of which was in a Baptist meeting-house. Thence, going by way of John Winslow's at Falmouth, we attended Durham monthly meeting on seventh-day, the 27th. It was a time of suffering, inwardly and outwardly: the weather was very cold, and the night following it began to snow, which continued most of first-day, yet we attended Durham meeting. We then went on to Georgetown, and had a meeting there on third-day. On fourth-day, the 1st of 12th month, we crossed Kennebeck river in no small danger, as the ice was driving in great bodies, and our boat but indifferent. But through favour we got over safely, and reached George Ramsdale's that evening. Next day, we set out for Broad Cove in Bristol township, Maine, about thirty miles. In this neighbourhood, we had three meetings; but it appeared to me to be as poor and dark a place, as to religion, as any I have yet been at: nevertheless, I was glad I was there, for if I did no good, I think I received some. My sympathy was awakened toward the people, many of whom are very poor; depending upon fishing in the summer, they neglect to till the earth, and so raise but little bread corn. Hence it comes to pass that before harvest comes round many are put to it for bread: their houses are also very open and cold; yet with all their privations, they seem to enjoy themselves quite as well, if not more contentedly than we do in our fertile and plentiful country. Indeed, there is greater sweetness of friendly feelings and innocent simplicity, to be witnessed in some of

their homely cottages, than in many of our fine houses. In this eastern land, I have this remark that wherever I go, the people appear loving and kind, and as if doing the best they can to entertain us. My health also is remarkably good, and my sleep sweet—for all which favours I feel thankful to the great Father of the whole human family.

On second-day, after another heavy snow storm, and the weather very cold, we left Bristol and returned to George Ramsdale's, where we were very kindly received. Fourth-day, the 8th, we crossed Kennebeck river on the ice, and had a meeting at Bordingham, and another next day in the same neighbourhood. 10th. Had another meeting in the court-house at Pownalborough, the chief town of Lincoln county; and on first-day, were again at Vassalborough meeting,—a very stormy, snowy day, and continued so on second and third days. After which we were at the monthly meeting there, and had two meetings at Reuben Fairfield's, seven miles off—also several others in those parts, most of them to good satisfaction. The snow being upwards of two feet in depth, and the ways not much broken, we got about with great difficulty. As soon as the weather appears settled, the people join their teams together and break the roads from one neighbourhood to another. They have long, hard winters here, yet I do not see that any weather stops the men from working out. They live hard and work hard; many of their houses are very open, but they keep great fires, otherwise they could not keep warm. This eastern country is a great place for saw-mills, and the people raft abundance of logs and lumber down the Kennebeck and its waters, likewise haul great quantities to the land-

ings. They have opportunity of improving the use of water power to a vast extent, particularly near the tide way; and if this was a wheat country, mills might be constructed to great advantage. As yet, however, they do nothing towards raising wheat, except a little, called summer wheat, and that nearly as dark as our rye. Corn and rye mixed together form their principal bread, with no small share of bran in it; but it makes a strong, healthy food.

The 2nd of the 1st month, 1791, we were again at Vassalborough meeting and went to John Tabor's, who had just returned from the west; he having been two nights at my house during his journey, brought me good accounts from home, and a number of letters: with him I spent near two days; then set forward to a town called Greene, on the east side of Androscoggin river, where we had a meeting on seventh-day, held at the house of Cyrus Deane, who with his amiable wife are both convinced of Friends' principles. We then took meetings in our way to Berwick, where we attended their monthly meeting on seventh-day, the 15th. It was a day of silent suffering; for I have observed in many monthly meetings in this land, Friends are in the practice of receiving papers of acknowledgment for almost all offences, however slight the ground of sincerity—some say, cut off none, under a pretence of charity. Thus the discipline of the church is prostrated, weakness ensues, and offences are multiplied. For I verily believe the ready reception of superficial acknowledgments is not only a great hurt to the individuals, by settling them in a false rest, before they have properly felt the sore, but also to the meetings who thus daub with untempered mortar and plaster up breaches,

crying, peace, peace; when it is not so. I also believe, that through the unwarrantable tenderness or indulgence of some unqualified Friends who bear too much sway in our meetings for discipline,—many more go out from amongst Friends, or violate the rules and testimonies of the society, than what would be the case if the discipline was duly maintained in the authority of Truth.

1st month 16th, I was at Dover, and next day attended an adjournment of the select meeting. It was a remarkably stormy day, and the snow so drifted that the ways were very difficult to travel; but we got on to the select meeting at Amesbury, which was a close, searching opportunity. Next day, their monthly meeting was a time of great suffering and exercise, by reason of a forward, unsanctified spirit, which has borne rule in that meeting, to the wounding of the honest hearted: these have been borne down, so that they seemed unable to hold up their heads, and were clothed with deep mourning. 21st, was the select Quarterly meeting; at the close of which, I requested the ministers and elders of Amesbury monthly meeting to stop, together with the committee of the select Quarter, appointed in the 9th month last, to visit the select preparative meetings belonging thereto. In this opportunity, I let the elders know my mind freely and fully, concerning one of their ministers who was then present, and whose conduct had greatly wounded the living members of the monthly meeting. This was the second opportunity with the Friend; and as in the former, so now, I had to tell him plainly before them all, that he had nothing to do with the ministry nor with the discipline,—that his meddling therewith did a great deal

of harm,—that he had gone from the truth,—and that at present he had neither lot nor portion in the service, but was in the gall of bitterness and the bond of iniquity. It was a close time; but the elders stood plumb and upright, uniting with what I had said and done, and told him their minds freely. He was also desired by the elders of the meeting he belonged to, for time to come to be silent, both in the ministry and in the discipline of the church.

O my soul! thou hast cause to bow in humility, reverence and fear, before the mighty God, who was near in this day of close engagement. He made me bold in his cause, and clothed me with zeal for his truth as with a garment. I acknowledge his marvellous kindness in that he sustained me when I was engaged with those who have stood opposed to good order and discipline. He was to me mouth and wisdom, tongue and utterance, and he taught my hands to war and my fingers to fight in the glorious cause of truth and righteousness, when I had to deal plainly with the workers of iniquity, and to lay open the evil of their doings. Blessed forever be his holy name.

After the Quarterly meeting at Hampton, I had meetings at Amesbury, Newton, Newbury, Dover, Meaderborough, Lee, Jonathan Dame's and Joshua Folsom's. Thence to Hampton and Amesbury again, and so on to Salem, having John Tabor, John Winslow and Nathan Breed in company. After attending their fourth-day meeting, we went to Lynn, and was at the monthly meeting on fifth-day. Next day, had a meeting with the youth, and the day following, with the heads of families. On first-day, notice having been spread, there was a very large gathering of

people, thought to be the largest that had ever been at Lynn. On second-day morning, parting with my beloved young friend and companion, Daniel B. Alley, who had been acceptably with me for about three months, I set out for Hailes-town, about eighty-five miles distant. Several of the Quarterly meeting's committee were in company, and we went in a sleigh, the weather still very cold. On the 16th of 2nd mo. attended the monthly meeting at Hailes-town, which was to me a deeply exercising, silent, suffering time. The case in which the advice and assistance of the Quarter was required, coming before the meeting, some time was spent in a weighty consideration of it; and there being a solemn covering over the meeting, it was hoped and expressed that if Friends kept in the quiet, they might get along to satisfaction. There had been a proposal from the select meeting to the monthly meeting preceding the Quarter, for some Friends to be appointed to the station of elders. As soon as this minute was read, a Friend from a neighbouring meeting (not one of the committee) set things a going like wild-fire; and those who stood opposed to the appointment of elders, again rose up, and attempted to throw the meeting into confusion. The committee of the Quarterly meeting, however, made a proposal to give those Friends who appeared uneasy, an opportunity of giving the reasons of their dissatisfaction. This was agreed to, and a time appointed; so the meeting went on with its other business. In the evening, those persons, the committee of the Quarter, and divers other Friends, came together, and full opportunity was given to advance all their objections; which they did very minutely: but alas! they were very frivolous and light, like

the persons who made them, for there was not one solid Friend among all the objectors.

This grievance had existed in that meeting for some years, so that no Friends could be got forward in the station of elders, by reason of a forward, cavilling spirit that stood opposed to the judgment of solid Friends, and the advice of the body. Indeed, the meeting had become split and divided into parties; so that a number of their active members were as great enemies to good order and discipline as I ever was acquainted with. After hearing the objectors, the committee adjourned till next morning to consider the matter of a high charge brought against one of the Friends proposed for an elder, by the Friend who had produced the excitement in the meeting. But this charge, on examination, was found to be entirely false; and the Friend (belonging to Dover monthly meeting) was rebuked for his forwardness and disorderly proceeding. Oh! how lamentable! when those in high stations in society, instead of endeavouring to promote peace and harmony and order in the church and in families, give way to a wrong spirit, and therein foment disturbances, break the unity, and scatter and divide the flock! After the committee had heard and considered the objections, finding them false and unfounded, they unitedly agreed that the Friends who had been proposed for elders, be brought forward and appointed. This judgment was put in writing and sealed up, to be opened in their next monthly meeting to be held at Amesbury, or Hailes-town.

After visiting some families, we set out early on sixth-day morning for Dover, in order to attend the monthly meeting held there next day. In the morn-

ing we had an opportunity with the select members, before the meeting for business came on; in which the committee laid before them the conduct of the Friend abovementioned; and he was desired to be silent in the ministry and discipline, till things were better with him than at present. He was also told that he had meddled in matters where he had no proper business, to the grief and wounding of many Friends, and that his conduct at Hailes-town ought to be condemned. When the monthly meeting for discipline came on, it was conducted to good satisfaction, and they got through with much business in good season. Some Friends afterwards remarked, that had the Friend who was so plainly dealt with in the morning been at liberty to go on as he used to do, they should not have got through in less than two days. In the evening, an opportunity was had with said Friend and the elders; in which it was observed to them how convincing it must be that he was wrong, in that when he was still and quiet, the meeting had got along without difficulty; but that his meddling in the manner he had heretofore done, was the cause of disorder and confusion. This may truly and humbly be said to be a good day, in which Truth came into dominion over all, and was exalted above all: glory everlasting, and high praises be given unto the Lord our God, who was near to help in this the day of close engagement, in which those two great champions, J. D. and J. N. were put down.— They had been a great exercise and burden to the living for years past, taking part in wrong things, pleading for fleshly liberty, and striking at the foundation of order and discipline in society, tending to lay it all waste: but now they were brought down as

with the sling and smooth stone of the power of Truth, placing judgment upon them in its own authority.

On first-day, the 20th, I was at Dover meeting, silent; thence to Portland on third-day, and Falmouth monthly meeting on fourth-day; in which I had close, laborious service. I was also silent at Durham monthly and first-day meetings; at the latter of which, there was a Friend from some distance (not recommended) who spoke and gave uneasiness. After bearing with him some time, I thought it right to request him to sit down; which he did very soon. At the close of the meeting, I stopped him and the elders, in order that if they thought I had gone too far, they might say so: but so far from that, they were fully united with what I had done. They further said, the Friend had been laboured with in order to induce him to be still: and he was now desired to let the ministry alone, as having no lot nor part in it at present. Some very close and trying labours have fallen to my lot since I have been in this land, but I have been marvellously helped and preserved. Blessed be the name of Israel's Rock, who has been near to assist in the time of trial.

3d mo. 1st. Had a meeting at a place called Little River, and one next day at Freeport; then back to Durham where was a marriage consummated. 4th. Had a meeting at the house of a man measurably convinced of the Truth. But there are many such up and down who come not forward in the work of renovation. The seed springs up, but for want of depth, it grows not to maturity. Many are like Nicodemus of old who came to Jesus by night; many are willing to partake of Divine favours, who are not

willing to endure the cross. They turn from the baptism of the cross and self-denial; and the first nature tries many ways to save itself and its own life: it wants to retain its beloveds and to keep its possessions; though such are willing to pass for religious men and women, and yet truckle and cringe to many of the ways and customs of the world.

In company with Micajah Dudley of Durham, and Richard Holder of Lynn, I had five meetings in and about the town of Greene, in which we were favoured with the living presence and power of God, and Truth reigned over all. The openness and attention of the people to hear the doctrines of Truth, are great indeed. Many of them are very much of strangers to Friends and their principles; having heard them spoken against, as they have confessed to us. Hence we have found it a duty at the close of some of our meetings, to open to the people the views and doctrines of our religious society on divers points; with which they have appeared well satisfied. At one of those meetings in Greene, we had the company of the priest, his wife and a deacon, together with a large number of his hearers. At the close of this meeting, it was mentioned to the people, that the society, called Quakers, had been charged with denying the scriptures; but the truth was, that so far from that, there was no people valued them more highly than we did. Yet we did not give them the appellation which other societies did, by calling them the word of God, and the only rule of faith and practice; because there was that which was before the scriptures were, and which we valued above them, as it was that by which we come to a right understanding of the scriptures, even that quick and powerful Word which was in

the beginning, and by which the worlds were made. Many other views opened with great clearness, and were laid down to the general satisfaction of the people. But the priest being touched in a tender spot, entered into some conversation, striving to support the doctrine he had been endeavouring to propagate, and to hold the people in blindness and ignorance, telling them that the scriptures are the only infallible rule, and that we could have no knowledge of God but by them. The people gathered round us and were very quiet and attentive. The priest even went so far as to assert that there was no salvation but by the scriptures. He was asked what had those to direct them, who lived before the scriptures were written? and what must become of thousands now on the earth, who were never likely to be benefited by them, or to see them? But he seemed at a loss for an answer, and several times contradicted himself, which he was reminded of. He was also asked what scripture the apostle could have turned to (when the Spirit forbid him going to a certain place) in order to know whether he should go or not. It was further remarked, that before the scriptures, the patriarchs had something to direct them, as the apostle had, which was the Spirit of God; and by that the holy men were moved who wrote the scriptures, and without the Spirit we could not come to a right understanding of them. In conclusion, the priest was advised to give over preaching for hire, and reminded that the ministers of Christ did not study their sermons,—that the gospel was a free gift, and that no man had a right to preach, but such as were called of God, as was Aaron. Thus things were laid close

home to him, before his hearers; and his deacon urged him to go: so we parted friendly.

While in this neighbourhood, we made our home with dear Cyrus and Mary Deane, who from being gay Presbyterians have become solid Friends, having received the Truth in the love of it. They live entirely from among Friends, and I felt much for them. When we took leave of them it was an affecting time, in which prayer and supplication was offered on their behalf. From Greene we went on to Winthrop and had a meeting; and thence to John Tabor's near Vassalborough. In this neighbourhood we spent eight days, and were at seven meetings, using great industry. On sixth-day, the 18th, after a heart-tendering time at Remington Hobby's, several dear friends being present, we again set out for Winthrop, where we had a meeting in the evening; but not feeling clear of the place, we stayed over first-day, and had another large and favoured meeting with the people. Thence to Jeremiah Hacker's at Lewistown, and after a meeting there, we went on to Durham, where we stayed their monthly and first-day meetings; in both which, I found it my place to set an example of silence. After visiting some families, and all the select members, we set out for Falmouth, and were at meeting there, in which I was silent. Then to Portland on the 1st of the 4th month, 1791, and had a meeting in the Presbyterian meeting-house; but it was a low time, the people appeared raw, and were going out and in most of the time. After visiting the few families of Friends in Portland, we attended Windham meeting on first-day;—at the close of which, it was proposed to have another meeting there next day; but the town having the grant of the house

to do their business in, we were put by. Seeing how things were through the weakness and indulgence of Friends, I let them know that such an instance of the use of Friends' meeting-houses, I had not before known, and that the weight of my concern must fall on them, as I felt clear of Falmouth.

4th mo. 5th. Had a meeting in a Friend's house at Gorham, which was a good open time; then rode twenty miles to Robert Boody's, on our way to Sandwich in New Hampshire. Early next morning, having yet about forty-five miles to go, we set out and got along without a pilot about half way, when we had the road to break for four or five miles, as no body had been along it all winter, and the snow was yet about two feet deep, mostly through pine woods. In about four hours we got through to where the road was again broken; and thence about six miles to a house where we obtained lodging. In the evening we had a religious opportunity with the family, and went to bed without supper, though not without the offer. After breakfast next morning, we set forward, and reached the widow Sarah Beedy's at Sandwich before noon. While here, I wrote home as follows:

Dearly beloved wife, Susanna Judge,—Yes, dearly beloved and longed for, my joy and my crown, I salute thee in the fresh arisings of that love and life which the children of our heavenly Father, through his holy goodness and love, feel to abound in them; not by imagination, but through the operation of the Word of power and of might, by which they have been, in the long-suffering of God to them-ward, quickened to a lively and blessed hope. In that, I

say, which spreads over sea and land, and which springs in my heart and flows towards thee and our children, and all my friends at home, especially those of the circumcision of faith in Christ, without spot, without mote, interruption, or any hindrance, this love streams towards thee, and thou art brought near to me in the covenant of light and life; and I feel thee daily in the seed, wherever I go. Thou art fresh and precious with me, and in my nearest and most solemn approaches before the most mighty, pure and holy One, I have had thee and ours brought into remembrance: and in the melting love of Christ, our holy head and high priest, my heart has been dissolved, and my soul poured out as waters before God on your behalf. The Lord is my witness how I long after you all: and though my body is here, my spirit is often with you, and desirous to see you; which I hope and believe in the Lord's time (which is the best time) I shall, and shall rejoice and be refreshed and comforted in you, and in thee, my dear heart.

The service in which I am engaged, is what keeps us apart; and it is the Lord's work and not man's; and for this end has he committed unto me a dispensation of the gospel of Christ, counting me worthy who was unworthy. But he hath, through the blood of the everlasting covenant, washed away my old sins, and hath sanctified the vessel, fitting it for the service whereunto he hath appointed and chosen it in Christ, according to his good pleasure,—to whom be dominion and praise, majesty and power, now and forever—Amen. It is often marvellous to me, that I should have any thing to do in so great a work; but herein is the wisdom of the Most High displayed. He hath chosen the poor, the weak, the low and

mean things, to confound the wisdom of the wise, and to bring to nought the understanding of the prudent, that no flesh should glory in his presence; but that every mouth should be stopped, and all flesh should keep silence before him.

If we can believe that this is the cause of our so long separation, which I as yet have had no room to question, let us endeavour to stand in that which gives ability to resign each other up to the Lord, whose we ought ever to be. And as we stand, move and act in that which gives sight, sense and a right understanding, we shall see, feel and enjoy one another; having fellowship with each other in the precious unity of the one, eternal Spirit, by which we are baptized into the living body of which Christ is head: and as we abide here, we are made to eat and drink together of that bread and water which the world knows not of. I know that we are bound up together in the bundle of pure love, and I feel for thee and with thee, as I love thee dearly with our children. But as near and dear as you are to me, you must be parted with for the Truth's sake; for this is and ought to be nearer than all. It is my life, my joy and my rejoicing, to see Truth prosper. Was it not for this, thine and the children's sake, I should be willing to be dissolved, that I might be with Christ out of the reach of temptation. But for the Truth's sake, I am not only willing to stay, till it may please the Lord most high to say, Put thy robes from off thee; but I am cheerfully given up to spend and be spent; knowing that the strength of my days and the flower of my years, cannot be devoted to a better purpose. Glory, honour and everlasting high

praises be given and ascribed to Israel's Rock who is forever worthy.

I am comforted, yea, I greatly rejoice, over and above and through all the hardships and perils that attend me, and which have been many and of various kinds,—some amongst false brethren, some in the waters, in the cold, in hunger and fasting, and in the wilderness and deserts of new countries,—I say, I rejoice through and over them all, and I know thou wilt joy with me in the God of our salvation, in that there are many, up and down, turned to the Truth, and who have not only heard, but obeyed the call. How long they may stand, we know not, but some of them look very hopeful and promising, and their love toward the instrument quite enough. Thus, in seeing the fruits of the labour blessed, I am revived and encouraged; and believe, if I faint not, it will add to my glory in the day of Christ. Yet in all this, the instrument is nothing; and I glory in none of these things, but in the cross of Christ, by which I am crucified to the world and the world to me.

We have been very kindly entertained by this goodly widow, Sarah Beedy, and I hope the Lord will reward her for her tenderness towards us. We had a meeting here yesterday, which was a good, open time. Indeed there is an open door in this neighbourhood, to receive the doctrines of Truth.—When I was here a few months ago, there were four persons convinced. There are great stirrings in the minds of the people in this land. I have sometimes thought there is a time at hand, in which there will be a great gathering to Christ, the one true Shepherd, and into the one true sheep-fold. Oh! glorious day, when they who have been afar off, shall be brought

nigh,—when they shall sit under his shadow with delight, and his food shall be sweet to their taste.—When I have been among people of other societies, I have felt the doctrines of Truth to flow in a free, open channel, by way of information, and invitation to come to Christ, the living, eternal substance.—Surely, mystery Babylon will come down. Her merchants, her traffickers and her traders are fast losing credit; large meeting houses are unoccupied, because the people are dissatisfied with their teachers. They begin to see through their blind guides; and there are great splittings, rendings and dividings among them. One friend told me he knew of twenty-seven towns where the priests were discharged. Oh! may the Lord carry on and hasten his own work.—With endeared love to thee, my beloved spouse, and our dear children, with all friends, I conclude, and am thy affectionate husband, in deep travail of spirit according to my measure for Sion's beauty, and that none who love her may fail of the salvation that is within her gates. Farewell in the Lord.

HUGH JUDGE.

At the close of the meeting held at Sarah Beedy's, the attention of the people was called to a consideration of the frequent reading of the scriptures, and that parents and heads of families ought to promote this christian duty in their families. Those who professed the scriptures to be their only rule of faith and practice, were queried with, why they did not walk by their rule? and it was remarked that many who professed the christian name were in the use and practice of things that were introduced in the dark night of apostacy; and that for want of examining

the ground from whence they sprang, they were continued in: but that it was not so in the beginning.—God made man upright, but he has sought out many inventions. In the beginning when man learned of his Maker, his language was *thee* and *thou* to one person; it was so throughout the law, the prophets, and the gospel. So, when man learns of his Maker, he still says *thee* and *thou* to one; also *first*-day, *second*-day, &c. and *first* month, *second* month, &c. There was no *Sunday*, *Monday*, *March*, *April*, &c. in the beginning, when men spake a pure language; but these names have sprung from heathen idolatry, and the worship of the sun, moon, &c. Israel of old was commanded not to learn the ways of the heathen, no, not so much as to take the names of their gods into their mouths: but now, christians, so called, can adopt and continue in the practice of names and things derived from heathen idolatry without examining from whence they came. What foundation have they in the scriptures, for their bowing, scraping, and using the terms, sir, madam, mister, misses, &c. Were people more solid and weighty in looking into the ground and motive of these and many other customs and practices, they would see there was room for great reformation. For, we have not only the scriptures to go by, but there is the true light that lighteth every man coming into the world. But if people counted such things as those abovenamed, to be little things, they were not only easier to put away, but as christians they ought not to meddle with, nor be in the practice of little, low and mean things which have not their origin in a pure source; for there was something noble and dignified in the nature of christianity The people were quiet and

attentive, while these views were opened to them, on subjects that perhaps they had never heard, nor thought on before.

After tarrying six or seven days in and about Sandwich, in which time we had some precious opportunities with the people, we took our leave of Friends in near love and fellowship, and set out for Gilmanton. After having two meetings there, we went to Meaderborough and Rochester, where my dear companion Richard Holder, who had been with me about two months, left me and returned home. Taking Dover meeting on the way, I attended the monthly meetings at Berwick, Falmouth and Durham, John Tabor and Peter Morrell in company; then returned to John Winslow's at Falmouth; he and his wife Lydia being with us. They have been as brother and sister to me for a number of months past. I had made my home at their house whenever in the neighbourhood, and John had been with me as a companion for more than three months at one time. Their habitation was a place of rest to my often fatigued body and deeply exercised mind.

5th mo. 1st. I was at Portland meeting; and attended the adjourned monthly meeting at Falmouth on the 4th; then went on to Berwick and Dover, where Benjamin Alley from Lynn met me. On third-day, the 10th, was at Newbury-port, where I found my dear friend Daniel B. Alley, who accompanied us to Lynn. Here I met with my beloved friend Richard Mott, son of my worthy friend James Mott. He had left all that was near and dear to him, and come on upwards of two hundred miles to bear me company. What manner of love is this, to induce a friend to come so far, as a companion to so

poor a creature as I am! But I was truly glad to see him. We attended the select and monthly meetings at Lynn; after which we proceeded to visit the families of that meeting, and had some favoured opportunities. A gracious visitation of Divine love seemed renewedly extended, especially to the dear youth, many of whom appeared to be much tendered and in a hopeful way. Oh! that they may be preserved. During this family visit, my beloved companion, Richard Mott, in much fear and diffidence opened his mouth in a few words by way of ministry, to my satisfaction and rejoicing.

After visiting nearly all the families at Lynn, in company with Henry Oliver we set out for Dover, and were at their monthly meeting; thence to Hampton and were at two meetings there, and so back to the Quarterly meeting at Salem. Then, taking leave of our dear friends about Lynn and Salem, we set forward for the Yearly Meeting at Newport on Rhode Island, which we attended. This meeting was to me an exercising, laborious time: the life and power of Truth seemed at a low ebb, and the discipline of the church appeared to be managed too much in the wisdom and strength of the natural man. The minds of Friends are too much turned to the letter, to the written code, and not enough to the Spirit; therefore a state of formality and death ensues. Oh! the great want there is of centring down to the root of life in meetings for business, that there may be solid weight felt in managing the affairs of society, and in the government of the church. Almost throughout this Yearly Meeting, the state of things in relation to the maintenance of christian discipline, is mournfully low among Friends.

At this Yearly Meeting, I met with my beloved friend Joshua Sharpless, of Concord, by whom I received letters from home. Mary Ridgway and Jane Watson, from Ireland, were also there, and Samuel Emlen and Thomas Scattergood, from Philadelphia.

I have now spent more than one whole year within the compass of this Yearly Meeting. Before I arrived in this land, I thought and believed there was a large field of labour, and I have found it so, greatly to my humbling: but I think I have not eat the bread of idleness, since being here. My soul has often been bowed in deep concern for my own preservation, when I have considered how soon other ministering Friends have got along through this country, while I have been travelling backwards and forwards, sometimes in the society and sometimes out; visiting all the Quarterly and monthly meetings, and some of them several times over. But I have endeavoured to keep my eye steadily to my good Guide; and not let the intreaties or persuasions of the people influence me, even when Friends have mentioned having meetings at this place or the other: and I do not remember a single instance in all my travels in this land, of turning to the right hand or the left, but where I have felt my mind drawn.—Blessed forever be the holy name of Him who is strength in weakness, riches in poverty and a very present helper in every needful time.

After the Yearly Meeting was over, we spent about a week on the Island; then, taking leave of our beloved friends, the widow Rodman and her amiable daughters, where we had been very kindly entertained, we went to Providence and were at their week-day meeting. Here we found our dear friend Job Scott

under very close exercise that seemed as much as he could wade under; his wife also was very poorly. Thence, taking Smithfield and Leicester on our way, we passed on to Richmond, in New Hampshire, and had two meetings there on first-day. We then set out for Hoosack, in New York state; and on our way had to cross a great and rough mountain, over which there was only a blind foot path; and in going twelve miles, we met with but two small habitations. After a meeting at Hoosack, we went thirty miles to White Creek, where we had two meetings.— Thence to Danby, in Vermont, and so to Queensbury, Stillwater, Saratoga, Albany, Coeyman's Patent and Hudson. The distance of these places being far apart, we travelled hard, and in three weeks, rode upwards of four hundred miles, and attended fifteen meetings. My companion Richard Mott said we drove too hard; but I felt anxious to get through the service, so as to return home to my family. But this way of taking meetings where settled and no where else, seemed to me to be like flying along to very little purpose or real satisfaction.

7th mo. 12th. We left Hudson and went to Klinekill and New Britain, thence back to the monthly meeting at Hoosack, of which Robert Nesbit is a member: he was about to make a religious visit to Pennsylvania. We then had meetings at Nine Partners, Little Nine Partners, Chesnut Ridge and Creek; in several of these I was silent, under a sense that the people were too little acquainted with and accustomed to silence. On seventh-day, the 23d, we crossed the North river to New Marlborough, and attended meeting there on first-day, silent. Next day, we were at their monthly meeting held at Cornwall,

which was a painful, exercising time. On third-day, we crossed the river, and were at Oswego week-day meeting next day. Here we parted with Tiddeman Hull and Isaac Hallock, who had been acceptably with us for several days. Thence to Apoquage, Cornwall in Connecticut, and back to Oblong, where Peter Lossing met us; and so on by way of the Valley and Amawalk to the Quarterly meeting at Purchase, where I again met with my dear friend James Mott, to our mutual comfort and rejoicing. In the select meeting, I had close searching service, as has often been the case with me in meetings of like kind. Thence we rode to James Mott's at Mamaroneck, and on seventh-day, the 6th of 8th month, I crossed the sound to Long Island; attended Jericho meeting on first-day, and went to see my beloved friend Phebe Prior, who was in a low, declining way at her mother's. Returning from Long Island, I spent near a week at James Mott's and attending meetings in the neighbourhood.

8th mo. 14th. After the meeting at Mamaroneck, which was a good time to some present, I set out with James Mott, and rode near thirty miles to Robert Underhill's at Amawalk; next day crossed the Highlands and travelled near forty miles to Zopher Green's. On third-day, the 16th, attended a select meeting at the Creek meeting-house, in which there was some close doctrine from these words, "They have set up kings but not by me, and princes but I knew it not." Next day was the Quarterly meeting of ministers and elders at Nine Partners, a close, searching time on account of a barren, lifeless ministry; but consolatory to the little, living children, with whom my soul was nearly united in the

fellowship of the gospel. The business of the Quarterly meeting occupied two days, and the day following was the monthly meeting. In some of the last meetings I was silent, and I believe rightly so as to ministry. We then went to the Branch meeting on first-day, and were at Oblong on second-day at their monthly meeting. Here James Mott left me and returned home, and his son Richard joined me as companion again. My mind being still drawn toward the Cohoos country to the north, we set out from Oblong on third-day afternoon, the 23rd of the 8th mo. and attended East Hoosack meeting on fifth-day.—On our way we dispersed several books, and fell in company with a committee of the Yearly Meeting who were on a visit to the remote meetings.

On our way from Hoosack to Saratoga, we had a meeting from amongst Friends; a large collection of people, who were very attentive to the doctrine declared among them. At Saratoga we attended a meeting for worship, which was a solemn time, and next day their monthly meeting. Thence proceeded to Danby in Vermont, forty miles, and were at their first-day meeting on the 4th of the 9th month. Next day, we went on towards Strafford and Sharon, where there are some friendly people, with whom we had two meetings: then to lake Champlain upwards of one hundred miles, through a newly settled and settling country. On the 10th we arrived at Monkton, and had a meeting next day among a few Friends who reside there. They are upwards of a hundred miles from monthly meeting; but they are not stopped from going to meetings on account of a little rain, or muddy weather; even tender women walk many miles on foot. The land here appears to be

good, and I have no doubt that in time it will become a great country: but there are not many Friends as yet settled here, and no meeting established. We had several other meetings in and about this neighbourhood and near the lake, finding great openness to hear the doctrines of Truth; and on fifth-day, the 15th, set out on our return to Danby, where we had several meetings, one of which was for the youth, and it was a favoured season. Blessed be the Lord my God.

After being at five meetings about Danby, we came again to Saratoga, and were at divers meetings there: then, without much delay, we came on to Nine Partners and attended the week day meeting at the Creek, where we met our beloved friends, Mary Ridgway and Jane Watson, to our mutual comfort and reviving. After attending several meetings in the neighbourhood, we came on by way of Amawalk, Shapaqua and Purchase, and so on to the peaceful habitation of my much beloved friend James Mott, at Mamaroneck, who with his dear children have been truly and affectionately kind to me. After staying one night, I crossed over to Long Island, and spent a few days with some dear friends there, also attended the monthly meetings at Westbury and Jericho. Returning again to Mamaroneck, and taking a few meetings in those parts, I attended the Quarterly meeting in New York; after which I went to Oblong and was at the Quarterly meeting there, in the beginning of the 11th month. Thence back to James Mott's, where I tarried one night; and, next morning, parting with him and his family in much nearness and love, I went on to the city, Richard Mott still accompanying me. On first-day, I attend-

ed their two meetings in New York, and spent the next day in visiting some of my dear friends there.

In a review of this long and arduous journey, I am not conscious of having spent any idle time in any place; for idleness becomes not a people fearing God, much less those who are engaged on the errand of the gospel. It is really a good thing to husband time well on all occasions. While I have been engaged in visiting different parts of the country, I am not sensible of having stayed half a day too long in any place; and Oh! that I could say I had left no place too soon. But, being led in a different track from many others who have visited those parts of latter time, and unusual for me, I confess that at low seasons and under the pressure of exercise, I have sometimes let in fears lest my brethren at home should be uneasy with my long absence, and so have left some places sooner than I otherwise should have done; for I greatly value the unity of the brethren.

On third-day morning, the 8th of the 11th month, 1791, taking leave of my beloved friend and companion Richard Mott, and many other dear friends, I set out for home, having the agreeable company of Adam Mott, son-in-law, and Robert Mott, son of my valued friend James Mott; and on sixth-day, the 11th, arrived at Brandywine, where I was tenderly and affectionately received by my beloved wife, children and friends, who all seemed truly glad of my safe return, as I also was to see and feel them in the living Truth. Our meeting was to mutual satisfaction, comfort and rejoicing, with thanksgiving to the Lord our God who had thus favoured us once more to meet and enjoy one another in the precious unity of the love of Christ. Oh! my soul, bow low before

the Holy One of Israel, and praise him who remains to be everlastingly worthy. Surely, I may utter the language, Return, O my soul, to the place of thy rest, for the Lord hath dealt bountifully with thee.

Next day, being seventh of the week, I attended our Quarterly meeting of ministers and elders at Concord, returning home in the evening. On second-day, was at the Quarterly meeting for business, and next day, the youth's meeting. Fourth-day was our monthly meeting, at which I returned my certificate, with others obtained abroad during my late journey. Next morning, my beloved friends, Adam and Rob't Mott, concluded to return home, and we took leave of each other in near love and affection.

In the year 1792, Hugh Judge attended the Yearly Meeting held on Long Island, in the latter end of the 5th month. He was from home about six weeks, attending that and some other meetings in the neighbourhood. During this journey, he placed his son Thomas apprentice with a Friend at Rahway. The following salutary advice is taken from his first letter to him, dated, Brandywine mills, 6th mo. 22nd, 1792. After mentioning several removals by death, he adds: "How needful and right it is for all of us to fear always, not knowing how soon we also must go; and how watchful over our words and actions we ought always to be! I wish thee, my dear child, to remember thy Creator in the days of thy youth, and often to think on his great name, that so if thou shouldst live, thou mayst grow up in good liking before him; walking in his holy fear, and remembering that he sees thee always. Keep out of all idle company. Be as much in the company of the Friends

thou livest with, as thy business and leisure will admit, and let thy obedience and attention to them be the same as to me and thy mother. Go not out at any time without their leave; do nothing that would grieve them, or occasion anxiety to their minds.—How joyous to us it will be to receive good accounts of thee; and I am not afraid that it will not be the case, if thou only does as well as thou knows how.

My dear son, be faithful and trusty in whatever thou art set about; do just the same behind their backs, as thou would, knowing thy master and mistress were looking at thee. This will make them love thee the more. When masters find they can trust their apprentices, they are easy in their minds, and then things go on pleasant and agreeable to all. As thou art concerned to fear the Lord and serve him, he will preserve thee; for it is his fear that keeps the heart clean. Oh! remember him in thy lying down and in thy getting up, and throughout the whole day. Take delight in reading the scriptures and other good books, and improve thyself in writing; for this purpose thou can retire up stairs alone, first-day mornings and afternoons, and other leisure times."

7th month 16th. For some time past, it has been with me a close, stripping season, a time of proving; all in best wisdom, no doubt. The furnace is good, but where are they that love to go into it? We are willing to be with Christ, the seed, when we can join in singing, Hosanna, in the highest: but when suffering comes, how many then turn as it were their backs upon him. Oh! may I never be of this number. The language of my heart is often on this wise: "If I forget thee, O Jerusalem, let my right hand for-

get its cunning, and my tongue cleave to the roof of my mouth." This language was used when the true Israel were in captivity; and is there not occasion painfully to adopt the same language, when we consider the low state of society, its mixtures, and its captivity to things that lead to weakness and confusion? "By the rivers of Babylon we sat down, yea, we wept when we remembered Zion; we hanged our harps upon the willows in the midst thereof." Great have been the favours shown to us; blessing upon blessing has been heaped upon us; but where are the returns of gratitude, of humility and of good fruits, answerable thereunto? My soul is often clothed with mourning on account of the low state of things; the seed surely is in captivity in many minds. Yet I believe there is a precious remnant up and down, who have not bowed the knee to Baal, nor kissed even his image: with these I have near fellowship, and my prayers are that they may be kept in a state of humble walking before God. And though their trials within and without are many, yet the horn of Israel remains to be their safety, and he will be their feeder, their keeper and everlasting care-taker and redeemer.

In the 11th mo., 1792, I removed with my family to reside at New Rochelle, in the state of New York, about twenty miles from the city, and by certificate from Wilmington monthly meeting, we became members of Mamaroneck particular, and Purchase monthly meeting. Not long after we became settled here, I visited the families belonging to this monthly meeting.

5th mo. 22d, 1793. The state of things inward and outward has been such with me for some time, that I have frequently been brought very low in my mind, and ready to say, how is it possible for me to get along? When things that are apparent and those that are not, are suffered to have too much place in our thoughts, the mind becomes exceedingly tossed, like a ship without an anchor. Many are the hidden and deep trials which some pass through, unknown to mortals, and was it not for the Arm that is mighty and willing to save, they would be swallowed up.— But what a mercy, that the Power which formerly stilled the boisterous sea, is yet graciously pleased to be near in times of close trial! My soul is humbled under a sense thereof, and may I be more and more concerned to walk humbly before him.

23d. Received some encouragement to-day, under the ministry of our ancient, beloved friend, Mary Griffin, from Nine Partners. She is in the eighty-first year of her age, and on her way to Long Island Yearly Meeting. What a favour, to be lively and green in old age! In the afternoon, we crossed the sound, in company with divers Friends; and next day I rode in Adam Mott's chair with Mary Griffin to Westbury. We travelled in much stillness and quietude, and my heart was humbled and my spirit contrited before the great Preserver of men. The select Yearly Meeting was to me an exercising time: although there was considerable said by way of ministry, there was too little of the solid, baptizing power of life to be felt. Oh! the emptiness of mere sound, without life and substance! I am often deeply pained on account of a superficial ministry among us.— True and living silence is too little known in many

of our religious meetings. Sometimes, when there seems to be something solid and weighty settling over a meeting, up starts one and another, and away it goes, to the wounding of those who love to feel, more than to hear. Oh! that I may, while seeing and feeling the mistakes of others, be more and more armed with care and fear on my own account. I think I have had some sight and sense of the excellency of that ministry which is clear of all mixture, proceeding only and alone from the pure unfoldings of Truth; and I long for stability in and attention to the precious gift, so as to minister in that ability only which God giveth, that he in all things may be glorified.

24th. After a meeting for worship, the business of the Yearly Meeting was opened. Some testimonies were borne with which I felt near unity, and the meeting adjourned to second-day morning. On first-day, attended meeting morning and afternoon. How often, for want of a deep labour and travail in awful, solemn silence, and a willingness to go down into suffering, we may miss of many precious opportunities!

In the 10th month, 1793, while the city of Philadelphia was visited with the awful scourge of the pestilential yellow fever, my spirit was often clothed with solemn weight and reverential awe before God: under which, at times, I was drawn to implore his favour, and that he would be graciously pleased to be near to the deeply afflicted, and humblingly tried inhabitants of that once and long highly favoured city; and also that he would not altogether remove his loving kindness and tender mercies from its often visited, but too disobedient and rebellious children.

In the 11th month, 1794, being at Nine Partners Quarterly meeting, I met with Joseph Cloud, a Friend from Carolina on a religious visit to these parts. He was on his way eastward, and Daniel Titus and myself accompanied him to some meetings in Connecticut; the first was at Litchfield, where no Friends reside; thence to West Hartford, where there were a few friendly people, who have since become members of our religious society, to the number of thirteen. Joseph then had a meeting in the city of Hartford; after which we took leave of each other in near fellowship, he going on for Rhode Island, and Daniel and myself returned to West Hartford, where we had an evening meeting with those friendly people and others, and it was a comfortable opportunity: next morning we bent our course homeward.

At the Yearly Meeting of ministers and elders held in New York in the latter end of the 5th mo., 1795, a weighty exercise prevailed, in consideration of the many weaknesses and departures among us as a people generally, from the simplicity and purity of our holy profession. Under this exercise, it was believed that ministers and elders had also, by giving way to a worldly spirit and the improper pursuit of temporal things, been drawn into deviations from the standard of righteousness becoming their stations: hence, that many had become weak and deficient in that religious concern and circumspect walking, necessary for the discharge of their several duties as overseers of the flock. This defect among ministers and elders was considered as one great cause of the general weakness of our society, so evident, not only in manifest deviations from our religious principles and testimonies, but also in the sensible want of the

arising and circulation of Divine life in our religious meetings. Under the travail and exercise of the meeting on this concern, a proposal was made and united with to appoint a committee to visit the Quarterly and preparative meetings of ministers and elders, and the members thereof, as Truth might open the way, in order for the stirring up of Friends to faithfulness in their several stations, and their help and encouragement therein. The committee appointed to this service were, Gideon Seaman, Trip Mosher, Silas Downing, Hugh Judge, Edmund Prior, Anne Willis, Zebulon Hoxsie, Naomi Halstead, Elias Hicks, Joseph Walters, Hannah Hoag, Huldah Hoag, Rufus Hall, John Upton and Mary Field.

About the middle of the 7th month, in company with part of the said committee, I crossed over to Long Island, and we entered on the service of visiting the ministers and elders of Westbury monthly meeting, and thence to others on the Island. But, alas! in some places there did not appear to be a proper openness to receive counsel and admonition.—The present is a day of great declension, in many, from that plainness and simplicity which Truth leads into. But in regard to the use of superfluities, Friends do not all see alike; and some plead for things that are common among mankind who live in conformity to the customs of the world. When such are spoken to, though in ever so tender a way, they seem as if they could not bear it. Ah! there is too much of a disposition to remain in their strong holds, and to love smooth things. I believe a time is coming when we shall be torn to pieces, more than we have been for a long time; and it is often the desire of my mind that we may be so wise as to be willing to part

with those things which are not according to Truth, while the day of mercy and forbearance continues.

While on this little journey, we attended their select preparative meeting, also the monthly and several meetings for worship. The state of things in relation to the pure standard of Truth, is but low on the Island; and yet there is one here and another there, that has the cause and testimony at heart, but they have much to endure and are oft times ready to faint under the many discouraging things that abound. On second-day, the 27th, I returned home, in company with several of the committee from the Island; and we had a season of conference at my house at New Rochelle; thence proceeded to visit several families of ministers and elders belonging to our monthly meeting; after which, attended our Quarterly meeting held at Purchase, in the beginning of the 8th month.

At this Quarter, a committee of the Yearly Meeting attended, with the Extracts and advices from that body; in accordance with which, and the concern for improvement and reformation among our members, a committee was appointed to visit the families of Friends within the limits of the Quarter, as way might open.

After the public meeting at Purchase, I set forward with some of the committee appointed by the select Yearly Meeting, of whom Elias Hicks, a faithful Friend of Long Island, seemed the most steadily devoted to the service, and we attended the select preparative meeting held at Creek; then the Quarterly meeting held at Nine Partners. We then set out, the weather being very warm, and reached Hudson in the evening of the 7th of the 8th month; next

day travelled on toward Easton, and visited nearly all the families of select Friends within the limits of that Quarter, Rufus Hall and Zebulon Hoxsie being with us. After which we visited the remaining ministers and elders belonging to the monthly meetings of Nine Partners Quarter. Although, in passing along from house to house and from place to place, we had to believe that it was a right concern, yet in many places great weakness abounds. It is a lamentable state of ministers and elders in some places, perhaps too generally, that in some measure they let go their exercises when strangers come to sit in their meetings, and indulge themselves in looking to be fed by the labour of such strangers. Many other weaknesses prevail, yet there are livingly exercised Friends in most of the meetings, with whom we felt near unity and tender sympathy.

Our last Yearly Meeting having likewise given directions to the Quarters to appoint committees to visit the families of Friends within their limits; and I, being named on that appointment, in company with other Friends of the committee, visited nearly all the families of Purchase and Oblong monthly meetings. Thus, much labour and care are bestowed on us as a religious society, and yet it must be acknowledged that the state of things is low among us. But I sometimes think that if this care and pains were not taken, we should be likely to be in a much worse condition than we are now: so that there is cause of encouragement to labour and not faint.— From the observations and feelings attendant on these visits, I am induced to believe, the love of this present world wounds us deeply, as a people; for the accursed thing of coveting to be rich is in the camp.

Hence, it is no marvel that things are as they are, and that many of the youth are much departed from plainness; but they are still much more easily wrought upon, than overgrown worldlings. Oh! the earth, and the earthly minded! how callous and impenetrable to the tendering impressions of Divine love! My spirit mourns over them.

1796, 1st mo. 3d. In keeping a regular journal of my life and religious exercises, for a considerable time past, both before and since I removed from Brandywine, my pen has been mostly silent, except the few brief memorandums preceding; yet, at times, I have not felt satisfied to let it entirely drop. The path I have travelled in, has been a very trying one; that few of my friends knew how I have felt. I have endeavoured to pass along so that my countenance might not discover to others the inward state of my tribulated soul; but when retired alone, I have often poured forth my tears and my cries before the God of my life, the Fountain of light and life, beseeching him to be near me and sustain me, so that my soul may not sink, never more to rise.

I have had no minute to travel for upwards of three years past; but have been at all the Quarterly meetings belonging to our Yearly Meeting, and some of them several times; also to a number of the monthly meetings. These visits have mostly been made in attending to appointments of the Yearly and Quarterly meetings.

The 24th of the 10th month, 1796, in a letter to my beloved friend, John Kendall, I wrote as follows: In the fresh feeling of that which in days past made thee preciously near to me, have I again taken up the pen to salute thee with a few lines. Neither time

nor distance can obliterate that friendship which hath its foundation, not in empty form, but in the truth of Jesus Christ, which maketh near and dear one unto another in that which is immutable, and knows no change. As we are concerned to keep under the influence of that love which first gathered us, we shall be preserved in a green and growing state, bringing forth fruits of acceptance, seasoned with the salt of the everlasting covenant, to the praise of him that hath called to virtue and to glory. I am induced hereby to ask thee, as though thou wert my own son, and as such I claim thee in the Truth, how thou art getting along? I mean not as to temporals (tho' that be right to be regarded in its place) but in relation to thy progress in the Truth; and because thy soul's welfare is the most important inquiry. It will be found by and by, to be a brave thing which will stand to our account, that we be found faithful stewards. Many trials attend us in this state of being; and some seem to have a larger share allotted them than others. Oh! that they may have this happy effect, to fix us deeper and deeper upon that foundation which stands sure, and against which, all the combined dark powers, visible and invisible, will never be able to prevail. I am in some measure sensible, that the desire of thy heart is to be found faithful; and as this desire is accompanied with obedience, a growth and enlargement will be known; victory and conquest over weaknesses will be attained. So that there is encouragement to press through the many besetments from within and without, and to trust in the sufficiency of that Arm of power, which never yet failed any who leaned thereon, nor never will. My love reaches strongly towards thee and

thine. I wish your increase in the increase of God, and that as you grow in years you may grow in grace, and in the true and saving knowledge of Him who lives forever and ever.

In the 5th month, 1797, I removed to the city of New York with my family, and diligently attended our religious meetings as they came in course; but was very little from home in Truth's service, until after the yellow fever had subsided, which prevailed in the latter part of the summer and fall of this year, and carried off many of the inhabitants. It was a solemn and awful season of mortality,—which ought not soon to be forgotten.

Again, in the 8th month, 1798, the yellow fever prevailed in New York, and there was an awful dread felt throughout the city, go where one would. About the middle of the month, there were sixty-three died in twenty-four hours. Three of our children, being young people grown up, were taken down in one day, and had the fever very violently. Our son lay fourteen days entirely helpless; and the greater part of that time his life was despaired of. When the black vomit began, I very much gave over thinking he would recover. Our situation was then truly awful. My dear wife and myself were alone with them five days and five nights, and no one came to see us. There were but few Friends in town, and at that time some in every family were unwell.—In five or six days, our daughters showed favourable symptoms of recovery, but our son grew worse; and for ten nights, I never had my clothes off, neither do I believe in all that time I had ten hours sleep: indeed, sleep seemed entirely to have departed from

my eyes, my anxiety for my son was so great, having but the one. In the fore part of his illness, even as Jacob wrestled with the angel, so did I in fervent prayer night and day; and in all this time he was growing worse and worse. And now while I am penning this account, my eyes and heart are full, in a fresh remembrance of the adorable loving-kindness and mercy of my God. But I found my duty called for resignation, and the sacrifice of my will, desires and affections. One night as I was sitting by his bed-side watching him alone, my mind became awfully clothed with the power and virtue of Truth, and I was enabled to offer him up. I then felt and knew what resignation was, and this language ran through me with power: 'When Abraham offered Isaac in figure, he was restored to him again.' My soul bowed in solemn worship, reverence and fear; and I now thought I could go through in doing the needful for him, should he close his life before morning. I then had every thing planned in my mind how his body should be laid out, that there might be as much quietness as possible; for in this dreadful fever the custom was, as soon as the breath was gone, to have them away for interment as quickly as possible. But in this awful crisis, after my mind became perfectly resigned, the disorder seemed to abate, and my dear son was at length restored.

O my soul, thou hast great cause to bow low before the Judge of all the earth, for his love and mercy to me-wards, and in that he was graciously pleased to spare our dear children and bring them all through that sore disorder.

Before my children were taken ill, I had been a good deal among the sick and distressed, and had

witnessed some of the most awful, moving scenes that ever my eyes beheld, and the greatest distress in the hour of death. In one instance, a man lay dying left quite alone; his wife had stayed with him as long as she could, being in a critical state herself. They were young people but entire strangers to me, but being informed of the circumstance, I went to see him, and such another sight I never beheld. I stayed with him till he expired, assisted in getting his corpse to the grave-yard, and felt amply rewarded in the consciousness of having done what I could for a fellow-creature in distress.

I might write largely respecting that awful season of mortality, and describe many things of which I was an eye and ear witness, but the above may suffice at present. I will only add, that although I felt from day to day, in going from place to place, a great weight of awe and dread upon me, to the bowing of my spirit, and have even as it were tasted the disorder in my stomach, yet I was preserved from the least feeling of slavish fear. It was the Lord's doings and marvellous in mine eyes; to Him be glory, honour and praise, forevermore.

In the 12th month, 1798, I set out on a visit to the western parts of New York state, and went by way of Nine Partners and Hudson, having Tiddeman Hull for a companion. We were at the monthly meeting at the latter place, in which I was silent, being the seventh silent meeting since I left home; but others were not silent, and this monthly meeting held till near sunset. My mental stock seems small; but I find with frugality I have sufficient to live on from day to day; which is a favour. There is bread enough in the Father's house and to spare, and a little of the

right kind is sufficient. After being at a number of meetings, we came to Coeyman's Patent and were at a meeting there. The day was very stormy; and as we were going from the meeting, there being five of us in a sleigh, the young man drove so fast down hill, that he overset us, and I was much hurt in the fall, so as for awhile to be almost breathless. Being desirous, however, of getting on our journey, I continued travelling, though in great pain. The roads between Coeyman's and Otego were very difficult, being mostly a wilderness country, and the more so to me on account of the pain I suffered from my hurt.

At Otego, there is a small meeting of Friends, the greater part of them being such as have lately come into society. We had a comfortable opportunity with them, and they were loving and kind to us. Taking leave of them in near affection, we set out for Unadilla, between thirty and forty miles. On the way we found some settlements which were mostly new; and the huts people have put up to live in are generally covered with bark: but few of them have any chimnies, or much fire-place, except a back stone placed against the logs a little higher than the back stick, so that there is plenty of smoke in the room. We also passed through a vast tract of uninhabited woods. In this wilderness country we lodged one night at a friendly man's cabin of one small room, in which was a weaver's loom and four beds. In this place ten or twelve of us slept, and rested well. But when the mind is intent on the great object of fulfiling its duty, no bed is too hard, nor food too coarse; these things are considered as nothing, not worth minding.

1st mo. 10th, 1799, we arrived at Unadilla; next

day we spent in hunting up some of the scattered sheep of the family; some of whom have lost every mark of the Friend. There are but few families of members settled here, and they are a great way from any meeting; so that they seem indeed as sheep without a shepherd; for, either not being acquainted with, or inattentive to the Divine principle and sure Guide within, and being so remote from society, and its aid and care (which are precious) they are really in a suffering condition. How has all that is tender within me been moved in pity and sympathy, since being in these remote and new settlements! And how frequently have the privileges and advantages of many been brought into view; among which the being near to meetings and amongst Friends, are not the least.

We lodged at a Friend's house (if house it may be called) that had not a single pane of glass in it, and no way for light when the door was shut, but what came down the hole in the roof where the smoke went out. Yet the Friends were very kind, the woman having six children, one of which was an infant. I thought the hardships which women go through in this western world, were little known or thought of by their sisters in New York. Next day, being the 12th, we had a meeting made up of various descriptions of people. After a time of deep exercise, Truth rose into dominion, and we had a good meeting.—Many of the people here appear to be but little acquainted with the way of Friends; yet there is great openness for hearing Truth's testimony. We spent the afternoon in visiting some friendly families, to some relief of mind as well as considerable satisfaction. There being a remarkable thaw for the time

of year, we found it difficult getting about in our sleigh.

13th. Being first-day, we had a meeting a few miles westward, in a school-house; then went on till we came to Oneida, where we fell in company with John Upton, Adam Harkness, William Odell and John Barker, who were on their way to Genesee. So we travelled together about seventeen miles and put up at an inn, where we lodged. Next morning we rose early, but it rained so that we did not set out till ten o'clock, and then got on about twenty-four miles to comfortable quarters at a tavern. We travelled but slowly, the snow being much gone, the weather more like spring than the middle of winter; and people ploughing and sowing rye. We had to walk much of the way, the horses having enough to do to drag the sleighs and baggage. However, we got on with tolerable cheerfulness; for, being intent on trying to fulfil our duties, things which would otherwise be accounted hard, were made easy. Those who go forth in the service of the gospel, or on business of the church, should well consider the motive: when this is ascertained to be right, as they keep their eye single to their mission and their Master's honour, his Divine support will not be withheld. My soul has, from day to day, renewed cause to worship toward his holy sanctuary, the place where his honour dwelleth. Oh! how I long, even with tears, that my children may grow up in his holy fear, as willows by the watercourses; making choice of him for their rock,—a rock sure and steadfast, even when every other prop fails.

This afternoon we crossed the Cayuga lake on the

ice. It was with some difficulty we got the horses on the ice, the edges being much broken. There appeared to be considerable risk and danger, as there were many air-holes; but we got safely over, it being near one mile wide. Settlements are made on both sides of the lake and some stately houses erected, particularly on the east side. The snow being so nearly gone, we concluded to leave our sleighs, and go on horseback.

21st. Setting out very early, before day-light, we missed our way, and had to return some distance; but getting on the right road, about ten o'clock we reached Geneva; a small town delightfully situated on the bank of the Seneca lake. This lake is said to be about forty miles long, and is wider than the one we crossed: it does not freeze over in winter, and I observed plenty of wild fowl on it. We stopped to feed at Wells's, an old settlement of the Indians, who were driven off in the time of the war. As they had taken part with the British, all their buildings, improvements, and even their orchards, were destroyed by the Americans. Such is the rage and madness of war! Passing by Canandaigua lake, we came to a town of the same name,where were some large wooden buildings, for stones appear very scarce here. We then entered the wilderness again, and after some tedious travelling, reached a friendly man's house near Mud-creek in the Genesee country, where we were kindly received and entertained. Being very weary, I rested tolerably well, although our room was very open and exposed to the wind and cold. But my greatest Good was kind to me, and I renewedly found that saying true, His loving kindness is better than life, and the lifting up of the light of his

countenance, than great riches. The secret prayer of my soul is that I may cleave more closely to him, so that I may be thoroughly purged from every defilement. I view with awfulness, at times, that state of purity which stands justified in his holy sight; and feel fervent desires that I may become victorious over all the powers of corruption. The example of the holy Jesus is a pure one, and he says, Follow me; the apostle also exhorts to walk after or according to his example who was meek and lowly. In this state I want to dwell, so as to know Jerusalem to be a quiet habitation, a tabernacle never to be taken down, not one of her stakes ever removed, nor any of her cords broken. Seeing this state is attainable, Oh! let us press after it with earnestness and diligence; let us not give out striving against all that would oppose or hinder; for, greater is he that is in us, than all the powers of the world; and our holy pattern hath said, "Be of good cheer, I have overcome the world."

After breakfast we had a solid and good time with the family, none of them being members; then went to see another friendly family, which was also a tendering opportunity. We then passed on six or seven miles through the woods to a Friend's house, where we had a meeting in the afternoon, chiefly for the members of our society, thinking it best first to sit with them alone that we might feel a little together. It was a season in which the canopy of Divine kindness was spread over us, and the life and virtue of Truth were felt, baptizing us together in much tenderness and sympathy of feeling. In the evening we went to Abraham Lapham's, where we lodged. In this settlement there are as yet but few Friends, perhaps about a dozen heads of families, but a consider-

able number of friendly disposed people: so that it looks likely, if Friends who are here keep their places, in time there will be a great increase. There is also a fair prospect of our Yearly Meeting's becoming a large extensive one, by settlements and convincements in these western territories. The face of the country appears very level and the soil good; but it lacks living springs and good water.

23rd. We visited families; but as they lay wide from one another, we made but slow progress. There was, however, much sweetness to be felt in their lonely cottages, and an openness to receive the counsel of Truth; so that our feelings and service were very different from what is often witnessed amongst those who are full of themselves, as also of the riches of this world. Hence, it may be said, Truth has greater place among the new settlers and remote inhabitants, than in populous cities and old settled places. Next day, word having gone forth that strangers were in the neighbourhood, and it being the day of their mid-week meeting, it was the largest collection of people that had been known in the settlement. The meeting held about three hours, in which doctrine flowed freely, and utterance was given to declare the word of life, with much openness to hear and receive the Truth. In the evening, we had an opportunity in the family where the meeting was held, a considerable number of people staying, among whom were several sprightly young men. The wing of ancient Goodness was spread over us, to the tendering of most present, and the Lord's arm was magnified. It is his own works that praise him; and the more humbled and lowly we keep, the better for us: watchfulness is our state of safety, and that aba-

sedness in which no flesh can glory in the Divine presence.

24th and 25th. We visited some distant members, and were well satisfied in our labours. Next day, being first-day, in the morning we had a very open opportunity with a considerable number at our lodgings, and then a very crowded meeting, which held upwards of three hours. Some came more than twelve miles to the meeting, and it was a time not soon to be forgotten. Much might be said of it, but it is enough to say, that Truth was over all, in a very extraordinary degree, to the honour and glory of the everlasting Shepherd of his flock and family.—Towards evening, we had another comfortable opportunity with divers people who had stayed with us. We then rode six or seven miles to the house of a friendly man who had been confined to his room and bed for some years; with him and his family we had a sitting to good satisfaction, and lodged there.

30th. We returned to our kind friends at the Oneida settlement; where three of our company left us. On our way hither, we came by one of the wonders of nature,—a very large sulphur spring. As we were crossing a considerable brook, the smell of brimstone was so strong, that it led us to inquire for the cause; when, walking a little way up the stream, we found sulphur in great plenty. We were also informed of the salt springs in this country where they make great quantities of good salt; likewise of an alum spring and an oil spring.

Of latter time, I have not seen much or any advantage of saying or writing about poor, low, distressing seasons of mental poverty. I endeavour in every state, as Paul said, to be therewith content; and

in times of fasting, that it is best to wear the sackcloth underneath, and as much out of others sight as may be. Experience has also taught me that in plentiful seasons of abounding, it is best to live frugally as well as honestly; for extremes on either hand are of little use. There is a blessed medium or middle path, in which I endeavour to walk. It is in unerring wisdom that we are often emptied and tried; for, if we are the ministers of Christ, and are concerned to preach him and not ourselves; we must be willing, in our measures, to partake of his sufferings for his body's sake, which is the church; and so must every living member of the body.

From Oneida, we went to the settlement of the Brothertown Indians, and thence through New Hartford, Whites-town, German Flats, and so on to Galway. We then took meetings on our way to the Quarterly meeting held at Saratoga the 13th of the 2nd month. It is the life and power of Truth that crowns all our labours; acting out of it is at best but sound without substance; but when the life accompanies the words, it answers to or reaches the life in those that hear. That which proceedeth from God gathers to him; and when the word is preached in the demonstration of the Spirit and with power, the life is raised into dominion, and a solemn covering is felt to spread over a meeting, under which worship, adoration and praise is offered up to him who sitteth upon the throne. From the Quarterly meeting at Saratoga, we returned home.

Some Account of my Journey to Upper Canada.

In the 8th month, 1799, I opened a concern in our monthly meeting at New York, to visit the northern

parts of our Yearly Meeting, and obtained a minute for that purpose; but the yellow fever again breaking out, and Friends so generally leaving the city that our meeting became very small, and my family remaining in town, I was not easy to leave home, until the 8th of the 10th month. Then, after a solemn opportunity in the family, I took leave of our dear children, and, accompanied by my wife, went to the select and monthly meetings at Purchase. On the 10th my dear wife left me and returned homewards, and I went on to Shapaqua monthly meeting; was also at Amawalk and the Valley meetings, and had a comfortable opportunity with the family of Daniel Haviland, he being from home on a visit to Friends westward. On the 14th, was at Oblong monthly meeting, and next day at their select preparative meeting, which was a refreshing time; thence to the monthly meeting at Nine Partners, after which I parted with a committee of our last Yearly Meeting who were on a visit to the several monthly meetings of Nine Partners and Purchase Quarters, in order to make arrangements for the establishing of another Quarterly meeting. I have felt myself among the weak, yet have I been sensible of the Divine presence being near, which has borne me up above some discouraging thoughts; and if I can only be favoured from day to day to get a little of the heavenly bread, or the manna that falls about the tent, I hope therewith to be content; for a small portion thereof will keep the soul from famishing.

10th mo. 18th, I reached Hudson, and next day in company with John Alsop rode to Coeyman's Patent, and attended their first-day meeting; next day, had a meeting at Rensselaerville, and so back to Coeyman's

and Hudson, attending meetings. Here we again met the committee who attended the monthly meeting; then, parting with them, John Murray jun. and myself set out northward, and were at Saratoga meeting on first-day, in which I sat silent, as was the case at several of the preceding meetings in coming along, and but little to offer in divers others: but I was well satisfied, believing I had endeavoured to attend to the motion of life; and when that is known, whether it be to speak or sit silent, we feel in ourselves the reward of peace. The work of the ministry is a great work; and how exceedingly careful we ought to be, lest the Beloved be stirred up before he is pleased to arise: where this is the case, there is danger of speaking when we had better be still.

On second-day, the 28th, we set out for lake Champlain, with a view to get to Peru monthly meeting on the west side. On reaching the ferry, they were not able to cross the lake on account of the wind being high and setting against them; so we stayed all night there, and next morning went to Ferrisburg meeting. 11th mo. 1st, we had a meeting at Monkton; next day, an appointed meeting at Ferrisburg in the morning, and another at Monkton in the afternoon. On first-day, the 3d, we had a meeting at Starksborough in the morning, and one in the afternoon in a school house, from amongst Friends, about seven miles northward. William Odell being on a religious visit in these parts, was at the last four meetings, and had good service. Next day, had a meeting in the mountains, at a place called Lincoln, where a few families of young Friends reside; it was a profitable season, in which much tenderness appeared among them. Thence to the select preparative meet-

ing at Danby, and next day the monthly meeting; also, on first-day, the 10th, was again at Danby meeting, which was large and held three hours or more; being a solid, good meeting. The more we are divested of all that is selfish, the more gloriously does Divine grace display itself in and through us. To be emptied of ourselves, and filled with the Divine fulness, is a mystery too few understand. My soul is often bowed in deep concern, that I may be preserved so as to move and act only under the influence and direction of the great Lord and Lawgiver, whose prerogative it is to speak through us to the people. May my tongue cleave to the roof of my mouth, rather than knowingly to offend, or slide into a customary or habitual way of speaking, from no better ground than the creaturely workings in the imagination. Oh! how awful the service of gospel ministry! how solemn and how pure!

11th mo. 11th. We set out for Easton Quarterly meeting, which we attended, and also the youth's meeting; the latter was a painfully exercising season. When the servants do not keep their proper places, disorder often ensues. How good is that exhortation, Study to be quiet, and mind thy own proper business! The meeting was large, and the time thereof much taken up in such a way as caused many solid Friends to mourn. I was favoured to sit in silence. After attending an adjournment of the select meeting, I returned to Danby, and attended their first-day meeting, which was large, and favoured with the overshadowing wing of Divine love. That afternoon rode to Rutland, in Vermont; and next day, travelled upwards of forty miles and lodged at a Friend's house. The latter part of this day's journey was very labo-

rious and fatiguing; but the mind being preserved in calmness, could acknowledge the loving kindness of the Most High in supporting through trials. 19th, we got to Nicholas Holmes's to dinner, then went on to the ferry, where we had to remain till next morning, among a very rough company, some of them up all night playing cards and making a noise. How heavy did my heart feel, to think that beings formed for the height of happiness that men are, should thus spend their time in folly, sin and wickedness! Nicholas Holmes and Elihu Hoag being now my companions, we crossed the lake and reached Peru, in the evening of the 20th. Next day, attended the preparative meeting of Friends, which was a good time to some present.

22nd. We left Peru, and went on to Plattsburg, a village near lake Champlain at the mouth of Saranac river, and a place of considerable business. Here we dined at an inn, and some of the respectable men of the place invited us to their houses, and were desirous we should have a meeting among them. But the way not appearing clear to us, we went on and lodged at a dutchman's in a log house, where we had mush and milk for supper. Next morning, we set out very early and entered a new and almost uninhabited tract of country, through which we rode about thirty miles, the roads in places almost impassable, till we came to a house where we thought of staying all night, as it snowed fast. But there was no quarters for poor travellers there, nor any shelter for our horses. We were directed to a house about three miles further where we could be accommodated; but the path lay through a piece of thick hemlock timber, and the night came on so that we could not

see one another; and worse than this, we lost the path, and were some time hampered among bushes and the tops of trees blown down. We were now on the descent of a considerable hill, and apprehended ourselves in danger of falling into some precipice or more difficult place. Concluding we must be near the house we aimed at, we shouted aloud several times for help; at length we were answered and a man came to us from the tavern, which was but about half a mile off. So that we arrived safe without any damage; and truly when I got into the house, my soul was bowed in deep reverent thankfulness to the great Preserver of men, for his protecting care over us.

23d. Being first-day, it was proposed to journey on, but I felt a stop in my mind. A meeting was then agreed to be held about four miles on our road, and notice spread to meet at one o'clock. A considerable number of people collected, for such a newly settled place; and though they were great strangers to Friends, yet we had a comfortable opportunity with them, to our satisfaction. On second-day morning early, we set forward, and rode twenty miles before we found a place to bait our horses; and a poor place it proved to be, where we could obtain nothing for ourselves, and only some wild, coarse hay for our horses. Besides this, the people being French, we could not understand each other, and therefore could get but little direction about the road. We had now to ford a river, that appeared somewhat dangerous, and it fell to my lot to venture first, and I got safely through, the rest of our company then followed, and met with no difficulty. We went on about a mile, and came to another river, not so wide but deeper

than the first; the bank was also very steep. I got down the bank, and the other Friends pushed my mare down after me: so I mounted her as she stood in the water, and got through with safety, the others following me. We had now an exceedingly miry way to pass through for several miles, and abundance of trees lay across our path; these, together with vast multitudes of the roots of beech and birch trees, seemed extremely difficult for our horses to travel through; indeed I was often afraid they would break their legs. However, through Divine kindness, we got through without much damage, though not without much fatigue. A little before night we reached a tavern in a village called St. Regis, on a point of land between a creek of the same name and the river St. Lawrence. The wife of the inn-keeper was an Indian squaw, and they had a great deal of company, Indians and others. The house being large, we had a room to ourselves; and as we were strangers, divers of the Indians wished to be with us in our room, and the more so, as we were of the society of Friends.—So we admitted them; and as the master of the house understood their language well, through him as interpreter, we had considerable conversation together. After supper, we had a religious opportunity with all that were in the house, Indians and others; but as I had never spoken by an interpreter, I was a good deal afraid of beginning; however, on proceeding, it was made easier than I had expected, and I got thro' with the Indians (speaking by short sentences, as the interpreter could not deliver long ones) to considerable satisfaction. I then addressed the other people who had been spending the evening in drinking, fiddling, dancing and card-playing, and reminded them

what a bad example they were setting the poor Indians, and that it was enough to disgust the Indians against christianity, when the professors thereof acted so inconsistently. Things were laid close to them; and one elderly white man, acknowledging the truth of my remarks, gave many thanks for the advice and counsel given them.

One of the Indian chiefs also, through the interpreter, expressed his thankfulness for the opportunity, believing the Great Spirit had put it into our hearts to give them good advice. There are, beyond doubt, some solid, feeling people among them; and I could but observe the wide difference between what the Indians said in return, and what was said and done by our own colour. On the whole, I felt well satisfied that we were among them. But what a lamentable thing it is, that the poor natives have such bad examples set them by those professing faith in Christ; and that, instead of spreading the knowledge of God among the heathen, the white people corrupt them greatly, introducing among them all manner of wickedness and the most degraded and corrupt conversation! I could but exclaim, Oh! christendom! thy impieties, thy sins and thy abominations are great! what must and will thy judgments be in the day of thy visitation!

Having agreed with some of the Indians (one of whom used no strong drink of any kind) to take us across the river St. Lawrence, this morning the 26th of the 11th month, 1799, we went on board the canoes, three of them being lashed together, and had two Indian men and a squaw to take us over. The wind being ahead, it took them near four hours to go about three miles; but they managed well, and

we thought ourselves safer with them than with those of our own colour, though we could not understand them, nor they us. Being so long on the water, we got very cold and considerably wet, but were landed near a public house, where we got some refreshment. We were now in Canada, and travelled on about eleven miles, when we put up and had to stretch our weary limbs on hard straw beds that were none of the cleanest. However, I have found it best for me to put up with those things quietly without finding fault, which often sours the minds of people, inducing them to speak evil of Friends as a difficult people to please. Next day, we travelled about thirty miles, and put up at a Dutch tavern where we had good quarters. The day following we set out early, took breakfast at Johnstown, and reached our friend Joshua Wing's, where we were kindly and cheerfully received and entertained.

So far as we have travelled, the country is level and the soil appears to be very good; considerable settlements are making, but there seems to be a scarcity of good water, and few running streams: their mill-seats are chiefly on the river St. Lawrence, and not many of them; yet where they are improved they are very valuable. I observe, the first settlers in new countries are generally people in low circumstances; and they have many difficulties and hardships to encounter. When amongst them, I have often felt great tenderness towards them. Their fare being every way hard, they are low and poor and feel themselves so: some of them have large families about them to provide for, and little to do it with. Many of them feel humbled under the trials of their situation; and I have found their minds more tender

and open to receive the truths of the gospel, than those in old settled places. For where riches flow in, without great care, they captivate and steal away the affections and the tenderness of feeling. Riches are a great snare to the unwatchful; for, as Augustine says, he who loves not God over and above all, loves him not at all. Why should the sons of men so universally pursue with eagerness the things of time? Is it because they think to find happiness in the enjoyment thereof? Do riches give happiness? No; they oftener bring discontent, and destroy true harmony and peace. Where the mind is bent after the pursuit of wealth, that love which is due to the supreme Lord and Law-giver, becomes rooted out; and out of the enjoyment of his presence, there can be no true happiness here, nor hereafter. Where men keep the world in its proper place, possessing what they have as though they had it not, it is then a blessing to them, and to others that they are stewards over it. These are true philosophers, though too few in number, who view and estimate things as they really are. Far the greater part of mankind are pursuing the world in order to be great, pompous, and to make themselves a name of distinction; which often makes them proud and disdainful. Oh! the folly, the great folly in beings formed for immortality, to descend so as to be grovelling continually in the low things of time! Raise thy ideas, O man, towards heaven; look beyond the things that vanish, or perish with the using; seek durable riches and righteousness: then shalt thou enjoy the earth with pleasure, and the fruits of the field with delight. I am fully of the mind, there is no people enjoy this life with greater satisfaction, than those whose minds

are least in the earth, raised above it and kept out of it. Those who walk in the fear of God enjoy this life most truly; they pass the time of their sojourning here with an eye to the recompense of reward, and are looking forward to that city which hath foundations, and whose maker and builder is God.

29th. It snowed all day, so we rested at our kind friend's; our horses also needed rest. But I was mindful of the neighbourhood, and being remote from a settlement of Friends, proposed having a meeting appointed, which was accordingly done and notice spread. Next day we attended it; and though it continued snowing, a considerable number assembled, and it was a good meeting, in which Israel's Shepherd was near to help and instruct. We dined with the family where the meeting was held, about four miles from Joshua Wing's, and had a comfortable sitting with them afterwards. On first-day, the 1st of 12th month, we had a meeting at Joshua Wing's, which was large and favoured. Next day, having Mathew Howard for a guide, we travelled most of the day through the wilderness in search of one Joseph Day, a Friend. In the evening we found him; but, poor man, he had no way to keep us nor our horses. I wanted to stay a little with him and his family, although our company urged to go on; but two men happening to pass by the hut or cabin, we hailed them and inquired where our horses could be taken care of. One of them agreed to keep them that night; so we let him take them along, concluding to walk on after awhile. Then, taking a little refreshment (having passed the day without any) we had an opportunity with Joseph and his family; after which, we walked near two miles through the woods;

and tired enough I was before we got to our quarters, as the snow was of considerable depth. We lay down on the boards and slept sweetly; what a favour! Next morning, the young people gave us some breakfast early, which we eat by fire-light, for they had no candles, being poor and beginning in the woods. So we paid them well for what we had, and set out on our wilderness road. After travelling eighteen miles, we stopped to bait our horses on some oats we had with us; and the man having killed a fat doe, they gave us some fried venison that relished well. After a solid opportunity here, we parted with our kind guide, Mathew Howard, who had come forty miles through the wilderness with us. It was now past two o'clock, and we had eighteen miles to go through an uninhabited wilderness to reach Kingston mills, with no track but a foot-man's. A very tedious time we had, and did not arrive at the mills till eight o'clock in the evening. Here again we lodged on the floor; but my mind being calm and peaceful, the wilderness and the floor were pleasant to me. Many times, in passing along through these rough ways, my heart was contrite and my eyes were full; so that I was enabled to sing praises to his most holy Name, who is worthy thereof forever and forevermore.

4th. Left our quarters early and went to Kingston, seven miles, to breakfast. This village stands on the banks of lake Ontario. After refreshing ourselves and horses, we went on to Aaron Brewer's, where we were kindly received: next day, had a meeting at his house, to which came a considerable number, inasmuch as the morning was stormy, and the notice short. The Spirit of Truth was exalted

over and above all human forms and inventions, and the meeting ended well. On sixth-day, we set out for Philip Dorland's, where we arrived at five in the evening, and were heartily received. The road from Kingston has been generally good, on the side of the bay of Canty, and the country is considerably settled, their improvements looking well for the time. The settlers are chiefly from the United States, but they have to go through a seasoning, being subject to fever and ague for awhile,—as the country is flat, and but few streams of running water. Seventh-day, I rested, and being much alone, I enjoyed the presence of my great and good Master; feeling an engagement of mind for preservation and right direction in the great and weighty service of the gospel.

On first-day, the 8th, we attended meeting in Friends' new meeting-house at Adolphus-town, Upper Canada; in which I was silent, and felt thankful in believing I was preserved in my proper place. In the afternoon, we crossed the bay of Canty and went ten miles up the bay to Daniel Way's, where there are a few members of our society: next day, we had a meeting in the afternoon, which was a satisfactory opportunity. On third-day, we crossed the bay on the ice and returned to John Dorland's; and next day, were at Friends' meeting-house again, which was a good time. We also had meetings the two following days; the latter at Daniel Haight's was a profitable season. On first-day, the 15th, we were again at the meeting-house,—a season of much favour, in which doctrine flowed freely, to the praise of the Helper of his people. In the afternoon, we visited several families, some of which were precious opportunities. Next day, after a tendering season in the

family of David Barker, and another visit to a member, we crossed the bay of Canty on the ice and rode to West Lake. On third-day, the 17th, had a large meeting in the neighbourhood, in which many were broken into tenderness. What a mercy it is that the Most High is pleased to look down upon us in our low estate, and favour us with the visitations of his love! In the afternoon and next day, we visited families to our satisfaction: on fifth-day, had a large and favoured meeting at East Lake; the people behaved well, though but little acquainted with the way of Friends. Next day we returned to West Lake to a meeting appointed at two o'clock; to which came a much larger number of people than to the first we had there. One man of the Baptist persuasion was so reached, that when I took my leave of him after meeting, the tears rolled from his eyes as fast as one could well follow another. These meetings have all been precious seasons; the Lord's truth and power reigned over all, and great strength and clearness were given to labour in word and doctrine. Glory to his most excellent name forever: it is his own works that praise him.

21st. We returned to Philip Dorland's, having passed an industrious week, and had some precious opportunities. At one meeting, after I had been on my feet about half an hour, and a solemn, good covering prevailed, all of a sudden I noticed alarm in the countenances of divers of the people. I was standing with my back towards a window which opened to the road, and which many of the people faced.—On turning my eye round, I saw the occasion of the alarm;—a sleigh was coming towards the house, and the horse on full run with it; and just as it reached

the yard, it overset. Feeling great weight on my mind and concern for the meeting, I spoke to the people as soon as I could, that a few only of those sitting near the door should go out, and the rest endeavour to be as still as possible. However, the alarm was such that I thought best to sit down. Being under no small concern, and keeping quiet in mind, I was favoured to continue inwardly attentive to the motion of life. Those who had gone out soon returned, and the people who were overset in the sleigh escaping without much hurt, also came in, and all settled down so quietly, that I thought it remarkable how quickly the meeting recovered from the jostle. I again stood up and observed to the people, that it ought to excite thankfulness in us all to the Preserver of men, that there had been no lives lost, nor much damage sustained by the accident. As I made these remarks, many minds were tendered; and I then proceeded with the subject I was on when I sat down, and which still dwelt with me in a lively manner;—doctrine flowed freely thereon, and the Lord favoured us with a blessed opportunity till the close of the meeting, which was under a solemn covering.

It seems right for me here to advert to the necessity there is for all who are engaged in the important work of the ministry, to know the ground on which they stand, move and act;—to keep the eye singly attentive to the motion of Divine life, and to mind with watchful care the opening, arising and spreading of the pure gift. Under this exercise, the mind is kept in a solemn, attentive, awful calm, and cannot be easily jostled, when circumstances which are not pleasant occur. It is not unusual, amongst peo-

ple who are almost or altogether unacquainted with our way and manner of worship, and who are great strangers to silence and an inward exercise, that a little thing gives them alarm, or diverts their attention. As there is great allowance necessary to be made on account of the bias and prejudice of education, so we ought to exercise much patience with others under such circumstances; inasmuch as some know how it has been with themselves in earlier life.

I am also drawn to leave another caution to those who travel in Truth's service in new countries.—There are many infants and sucking children brought to meetings in newly settled places, and at times some of them are very noisy. But when we consider that it is the people we are drawn to visit, and were they not to bring their infants with them, we should have very few of that class of mothers at meeting,—we should also remember, that the first settlers in new countries are generally those who are in low circumstances, but are glad of the opportunity of going to meetings: so that great tenderness is due them, and we ought to bear and forbear. In a multitude of instances of this kind of meetings, when the mind has kept to its right exercise, I have rarely found that the service or the meeting has been hurt by the dear babes. But in some cases of Friends travelling among the back inhabitants of new countries, hurt has been done by sharply rebuking the mothers for bringing their little children to meetings; and some have been disgusted and railed on Friends on this account; so that their minds have been shut up against Truth's testimony: therefore, on this and some other subjects, there is great need to exercise tenderness and care, lest we block up our way in

the minds of the people, and render our service useless.

On first-day, the 22d, we attended their meeting at the meeting-house; it was large and a highly favoured season, in which the gospel flowed freely towards the people with great clearness and authority. Next day, had a second meeting at Grassy Point, to which there came a larger number of people than at the first, and we had a precious season. On third-day, we had a meeting on the other side of the bay; fourth-day, attended Friends' meeting and the preparative meeting also. At this preparative meeting, a proposal was made for holding a regular meeting in the middle of the week, which they had not heretofore done. This proposal was cordially united with, as a number of the members had been previously exercised with the same concern, and a meeting was now concluded to be held in future on the fourth day of the week.

It may seem strange to some who may not be acquainted with the circumstances, how a preparative meeting should be held, and not a meeting in the middle of the week. A few years past, our Yearly Meeting sent a committee to visit the Friends settled in Canada, who reported their situation and circumstances to that body. The subject being weightily before the meeting, and much sympathy felt towards Friends in these remote settlements, another committee was appointed to make them a second visit, to whom authority was given in the wisdom of Truth, to open and establish a preparative meeting among them somewhat different from others, in order to meet their situation. As Friends settled here were so remote from any established meeting for disci-

pline, they were allowed to accomplish their marriages under the care of this preparative meeting, which appointed overseers, and was authorised to treat with offenders, and to visit those who might request to become members—and in either of the last two cases, when they came to a judgment, they were to forward the same to the monthly meeting of Nine Partners, of which this preparative was considered a branch. And inasmuch as Friends in these parts were few in number and considerably distant from one another, they were only enjoined to meet on the first day of the week: yet it was left with them to feel after their strength, and the right time to hold a meeting in the middle of the week. And now, their numbers having increased, and a meeting-house being built in a more central place, it appeared to be the right time to have a week day meeting established at Adolphus-town.

Next day we set out for Kingston, and rode thirty miles; lodged at Joseph Farris's; and the day following had a large meeting in that neighbourhood, amongst a people very little acquainted with Friends, but it ended well. On seventh-day, I rested at Aaron Brewer's, and wrote home to my dear wife and friends. Aaron and his wife are tender, kind Friends; they came into society by convincement, and appear to be well grounded in the principles of Truth: they are also very useful in the neighbourhood, and a meeting is kept up at their house. In a little review of my labours and travels in this land, my soul has great cause to worship God in deep humility and fear; for he it is that clothes with strength from day to day, to proclaim his everlasting Truth in the demonstration of the Spirit and with power.

Blesssed be his excellent and holy name, who will yet exalt the standard of Truth and make it glorious.

29th. Attended meeting at Aaron Brewer's in the forenoon, and had another in the afternoon a few miles westward: both were large and highly favoured opportunities. Truth's testimony reigned triumphantly over all, and the holy arm was magnified.—Near the close of the afternoon meeting, a Methodist teacher stood up, and wished liberty to speak a few words; and no one making any reply, he proceeded, and told the people to lay aside their prejudices, and receive the things they had heard delivered; for he had to testify among them that the truths of the everlasting gospel had been preached to them. After adding a little more he sat down, and seemed much affected, having delivered himself in a tender, feeling manner; and I felt well satisfied that what he said did no hurt to the meeting. When he rose, a Friend who sat next me made a motion for me to request him to sit down; but I thought it would be less likely to interrupt the solemn covering that was over the meeting, to let him alone; and so I believe it proved. There is great need of care on all hands. This man had with him most of his hearers, and divers of them were in a tender, seeking state; some having lately left them and come to Friends' meetings—so that his testimony would be likely to be confirming to those newly convinced. May the Lord prosper his own work.

On second-day, Philip Dorland and wife being with us, we returned to their house through a tedious snow storm, but did not arrive there till late at night. This morning, Nicholas Holmes and Elihu Hoag took leave of me, in order to return home, but Elihu

came back before noon. Next day, I rested at Philip Dorland's, being fully of the mind that rest is as necessary as labour: for it is sometimes needful to retire, in order to see and understand what is proper and right for us to do. It has become customary with some Friends who travel in Truth's service, to push on as fast as they well can, in order to get through an extensive visit in a short time. But for some years past, I have not been able to see that such running visits will answer for me. It was the track I first set out upon; but I found there was need to watch against self in all its shapes, and to be careful that nothing actuates us like glorying that we have performed a long journey in a short time. I therefore leave it as a caution, that nothing like haste to get through in a short time should have place in our religious engagements. It is not enough only to feel a draught to a place, but when there (especially when remote from home) it is needful to feel after the mind of Truth, that we may know what there is for us to do. Even to this day, whenever I look back over my visit to the southern states, it affords me but little satisfaction, because I went through in more haste than I think was best. But in my visit to the eastern states, it was quite different. I took time, moved slowly, and felt my way from place to place; and some of the ground I went over several times, the last visits being generally the most favoured. So that I have this counsel to those who travel in the service of the gospel, that when we are clearly convinced and give up to the call to go forth, let us endeavour strictly to attend to the directions of the great Law-giver and Shepherd, who puts forth his own and goeth before them.

The 1st of the 1st mo. 1800, we attended their fourth-day meeting at Adolphus-town, chiefly in silence. Being about to leave these parts, on a review of my public labours among the people, I have often been led to enlarge on the doctrine of baptism, and to show the wide difference between that of John which was outward and elementary, and that of Christ which is spiritual and saving;—that John's ministry, as he was the forerunner of Christ, was only preparatory, and that he stood as with the forefinger pointing to Christ, and directing those whom he baptized to the Lord Jesus to be baptized of him, as the great fulfiller of the law and the prophets, the antitype, in whom all the shadows and figures do end;—and that now, under this glorious gospel dispensation and sonship, there was no more need of the outward form and outward water. For Paul justly observed, that the kingdom of heaven stands not in meats and drinks, and divers washings and carnal ordinances; but in righteousness and peace and joy in the holy Spirit. I have also often been largely opened to set forth the gospel state, which is a pure state, inwardly felt and experienced, as true obedience is yielded to the gift of Divine grace manifested in man, which puts an end to sin, and brings in everlasting righteousness. Many times, in treating upon these things, my mind has likewise been livingly opened to set forth the true spiritual worship, which stands in the true and perfect obedience; keeping to an inward watchfulness and exercise in the pure measure received of God, and out of all and every thing that is of self and self-workings. Here, many times, the true church and true worship were exalted over and above the false church and false worship; and the

testimony of Truth was held up to the people against priestcraft, hireling ministry, wars and fightings, and oaths and swearing. The views of Friends on these subjects, and their reasons for refusing to join in with them, were advanced, and the power of Truth often rose high with clearness and Divine authority. And although meetings have frequently held from two and a half to three hours, the people continued in great stillness and attention. Let all the praise be given to the Lord Most High, who is forever worthy. Amen.

2d. We set out in order to see Friends at Niagara, and the first night lodged at a very poor tavern; Philip Dorland, Elihu Hoag and myself being in company. There was a good many people there who soon fled as chaff before the wind; and we lay down on the floor before a great fire in the common room. After awhile there came another rough company, intending as we thought to have a high time of low diversion; but on finding who was there they soon went off. Next morning early we set out, and before noon reached the head of the bay, or carrying place between the bay of Canty and lake Ontario. We had travelled several miles on the ice, but now found it getting weaker, so that it was unsafe to venture further on it; so we again crossed the bay, though not without danger, and put up at a tavern. On seventh-day, a motion was made to have a meeting in the neighbourhood, and we stayed till next day, that notice might be spread. On first-day, the 5th, a large collection of raw people got together, and it seemed in the public service like beating upon rocks; however, we were not dissatisfied that we had a meeting with them, concluding Truth's testimony did not

suffer thereby. Next day, we went on to David Barker's, and again attended meeting at Friends' meeting house on fourth-day; it was an open, good time, to the tendering of many hearts. Thence, accompanied by David Barker and wife, we went to West Lake and had a large meeting that held upwards of three hours; it also was a highly favoured season. We then visited a number of families, several of them newly convinced persons, who will, if faithful, come forward in the Truth: after which we returned to David Barker's. In the retrospect of the week past, I do not see that I could have spent it more to my satisfaction. But, O my soul, keep upon the watch; for thou knowest not how soon thou mayst take the last step in time; and it is an awful consideration to pass from visible to invisible things.

In passing through this country, I have endeavoured to demean myself amongst the people as becomes an ambassador of Christ. I find it needful and right to put up with such fare as they have with cheerfulness, though it may sometimes be coarse. We do not go from house to house for the sake of a living, but for the good of souls,—for the honour of God and the peace of our own minds: and feeling the love of Christ in our hearts to draw us among the poor, why should they be faulted in entertaining us, when they do the best they can under their present circumstances? I am the more particular in leaving these remarks, because much hurt has been done by a fault-finding disposition in some travellers, even in Truth's service. In some instances, where the instrument has been much favoured in meeting, but coming to a house where things were not to their liking, for want of a patient guarded care, there have

been evidences of a will not sufficiently subdued. Here harm has been done, and the service of such very much laid waste. Let us, therefore, who are concerned to travel on Truth's account, gird up the loins of our minds, watch and be sober; let us endeavour, through meekness, gentleness and long-suffering patience, to exemplify the doctrines of Truth that we are called to publish, and in all our conduct to support its precious testimonies in the eyes of the people.

12th. Again at Friends' meeting house, a large gathering and highly favoured opportunity, not soon to be forgotten by some present. It was a parting season, in which much tenderness appeared, the love of Christ cementing our spirits in the gospel of peace. The two following days, we visited some families and rode to Aaron Brewer's near Kingston. 15th. Had a meeting at his house, to good satisfaction; next day, after a baptizing time in the family, we set out for Elizabeth-town, and had a tedious ride of upwards of fifty miles, the snow being deep and the roads not beat, till we reached Mathew Howard's, where we tarried till the 19th and had a meeting in the neighbourhood, which was a solid, profitable season. After dinner, we had an opportunity in Mathew's family, and took leave of each other in nearness of affection. The snow was falling and the roads heavy, but we set out and travelled about fifteen miles in a sleigh; there being four of us in company, Philip Dorland, Elihu Hoag, Samuel Howe and myself.

23d. After a tedious, fatiguing journey, the snow being deep and the road not much broken, we reached Montreal, and put up at a private house where they were all French people. They were civil to us;

but it was an evening in which my mind was clothed with sorrow, in reflecting upon the great superstition that prevails among the people. The old woman of the house wore her crucifix hanging round her neck, and the younger branches of the family were very merry all the evening. If I could have conversed with them, I should have mentioned some things for their consideration: but as they could neither speak English nor understand it, I sat quietly sorrowing for the evils, blindness and ignorance that are owing to the abominations of priestcraft. My soul pities them, and my prayers are that their eyes may be opened to see, and their hearts to understand the things that belong to their everlasting peace.

On second-day morning, the 27th, we left Montreal, and crossed the river St. Lawrence on the ice, it being about five miles wide; thence going by way of St. Johns, we reached Nicholas Holmes's at Ferrisburg in Vermont, on the 29th. After calling at Thomas Robinson's, where I received letters from home, we went on, and reached Hudson meeting on first-day, being the first we had attended since leaving Mathew Howard's, in Canada. On second-day evening, the 3d of 2d month, we got to Isaac Hallock's, and after the Quarterly meeting at Nine Partners, I came directly home, where I found my family in good health, and glad to see me safely returned. My ride on horseback was somewhat fatiguing, yet on the whole, I had no cause to complain, for marvellously kind has the holy Shepherd of Israel been, in supporting and bearing me up through many hardships, and permitting me to return to my dear family and friends in peace; so that I can say, Re-

turn, O my soul, to the place of thy rest; for the Lord hath dealt bountifully with thee.

In a retrospect of the loving kindness and tender dealings of my God, I can say he is a good Master, and rewardeth his servants to the full. The just throughout all generations past, have had to speak well of his name, and so will the faithful throughout all succeeding times. He is God, and changeth not; his ways are ways of pleasantness and all his paths are peace; if we, on our part, are but faithful to him, we shall find them to be so. The more attentive we are to his holy counsel, the greater will be the flow of sweet peace to our souls. The more we are given up to follow him in the way that he is graciously pleased to lead us, the more nearly we become united to him who is the living Vine. Here, we know our abiding to be in him, the way, the truth, and the life; and here, as obedience keeps pace with knowledge, there will be a bringing forth fruits to the glory of the Father and the comfort of our own souls. Much has been done for us, and where much has been forgiven, how ungrateful should we be, if we did not love much. Oh! that the called of God every where may become the chosen of him,—that they may grow up in good liking before him, as willows by the water-courses, and that they may be as the good ground, bringing forth some thirty, some sixty, and some an hundred fold. Then would their peace flow as a river, and their righteousness as the waves of the sea; their bread would be sure, and their waters would not fail.

New York, 3d mo. 18th, 1800. Oh! the preciousness of time! how silently it flies from us! and when

gone, can never be recalled. Too little do we value it when present, and too little are we concerned to improve it when we have it. O man, awake! and look upon thyself but as a transient sojourner here in this house of wastage. Thy final home is to be in another region, when dislodged from this shell of mortality. Then, if the present time has been well used and rightly improved, thou wilt take thy flight out of the reach of woe, pain and anxiety, to join the heavenly host in praising thy God, thy saviour, and thy king. But how little do the children of men, multitudes of them at least, think of the great concerns of the coming world! How lavishly do they sport away their precious time! Job describes their folly in these words: "They send forth their little ones like a flock, and their children dance; they take the timbrel and harp, and they rejoice at the sound of the organ; they spend their days in mirth, and in a moment go down to the grave." Is not this too justly applicable to the conduct of very many of the inhabitants of this city and parts adjacent, who live as without God in the world? I allude not to the most abandoned and lowest class of the people; but to the giddy and gay world who consider themselves as the polite and refined part of the community. Behold their amusements, their pomp and their folly; see their pride, their wantonness and extravagance; particularly among fashionable females, as if all their care and concern were for this world only. Alas! what does christianity do for them? and how are they to be brought down so as to see the value of time, and rightly to improve it? But there are yet a remnant who are preserved in much simplicity and meekness, and these are as the salt of the earth, or

as the ten righteous in the days of Abraham. May their numbers and their zeal for Truth and righteousness increase.

Having for some time had drawings of love to make another religious visit to some parts of New England and the northern parts of our Yearly Meeting, I laid my concern before Friends and obtained their concurrence and certificate. With Willet Hicks for a companion, I left New York in the fore part of the 6th month, and went by water to Newport on Rhode Island. Arriving there a few days before the Yearly Meeting began, we attended some meetings on Canonicut island and in the Narraganset country, where we met with Nathan Hunt and his companion, from Carolina. After one of the meetings on Canonicut, there were two sudden deaths of two women who were apparently well at the meeting; one of which died the same evening, and the other the next: which brought fresh to my remembrance the service of the day, in which Nathan Hunt was very particular on the subject of making ready for the awful change that awaits us all. Indeed, the great business of life is to prepare for death; and how great is the necessity for us to watch and be sober! Too few of us are sufficiently engaged to live in such a manner from day to day, that death shall be no terror to us.

We attended the Yearly Meeting at Newport, which closed on fourth-day evening, the 18th. Next day was their week-day meeting, which was a favoured season: we have also had many precious opportunities in families, some of them not soon to be forgotten. On sixth-day, we had a meeting at Compton, which was large, and the power of Truth was felt

to be over all. Next day, at Accoakset, there were supposed to be near two thousand people, and good authority was given to labour among them on Truth's account. On first-day, the 22d, we were at Centre in the morning, and at Newtown in the afternoon. In the first, Willet appeared very acceptably. On second-day, we were at Apponeganset monthly meeting, and next day, at Long Plain and Accushnet; then returned to William Rotch's at New Bedford, from whence we sailed for Nantucket.

7th month 1st. Attended the Quarterly meeting held there, and next day the public meeting, at which many who were not members were present, and it was a good time. 3d. We had three meetings; one at nine o'clock, the next for heads of families, at eleven; and one at five for the children and youth. It is a great thing to keep in our proper places, and speak only as the Spirit giveth utterance; for words, without the sealing evidence of Truth, are poor. I see more and more clearly the necessity for those who go forth in the awful service of the gospel, to keep near to the heavenly Instructor, the pure openings of the living Spring, from whence right ability is derived to labour successfully in the church of Christ. After two other public meetings, one of which was for other societies, we left Nantucket on the 5th and landed at New Bedford in the evening. Next day attended meeting there; and on the 7th Willet Hicks went on for Boston, and thence to return home. It has been a time of improvement to him; he has a precious gift, and his appearances have been to good satisfaction. We parted in near fellowship; and, with Thomas Rotch for a companion, I set out for Lynn and Salem early the next morning.

Thence taking meetings in the way, we reached Falmouth monthly meeting on the 23d, at the close of which, I had an opportunity with the select members. Next day had a meeting at Portland in Maine, and parted with Thomas Rotch who was returning homeward.

25th. John Tabor went with me to Durham monthly meeting, and so on to the meetings eastward, till we came to Vassalborough, where we had a meeting; and thence by way of Bristol to Camden, on the 7th of the 8th month, where, in the afternoon we had a meeting beginning at four o'clock that held till after seven. Then, having two or three others round the neighbourhood, on first-day we had two meetings at Camden, in which Truth's testimony rose high, and great brokenness appeared. Friends and others took their leave of us with much affection and tenderness, and we went on about ten miles; lodged at a public house; and on second-day morning, set out for one of the back towns where none of our members live.—Here, we appointed a meeting at four in the afternoon, to which there came a considerable number of people. It was attended with hard labour for some time, but Truth came over all, and it ended to satisfaction. The people seemed very unwilling to let us go, but we left the place and rode some miles to a tavern, where we lodged. To go into a place and have but one meeting, seems like giving a very hungry person a small piece of bread, which only increases his hunger. When I have had one meeting in such places, it seems to make way for more.—Here, we found a number of tender people, several of them considerably convinced of Friends' principles, and it appeared to me that if some one suitably

qualified was to spend some time round about in these parts and have meetings, a number of them would come forward in the way of Truth.

12th. We have had two meetings to-day; and it is admirable how strength is given to go through the service, which is sometimes very laborious. Meetings sometimes hold three hours or more, and the sweat rolls from me till my shirt might be wrung. Next morning, we set out for Pownalborough, and after having several meetings, we attended the select meeting at Vassalborough on the 19th, and next day the monthly meeting. After that we were industriously engaged in holding meetings, some of which held near four hours, and yet the people behaved well, and were quiet to my admiration, especially considering the very warm weather and the crowded houses. On first-day, the 24th, we had two meetings, between which I received a letter from my wife, giving account of the decease of our dear babe, about six months old. Although she is gone from a world of troubles to a state of everlasting rest and peace, yet nature has its ties, and no doubt it should be so, when kept within proper bounds: but it is a brave thing to say on such occasions, Thy will be done.

28th. We have had meetings steadily, every day. Many are convinced of the Truth; whether they will come forward to the acknowledgment thereof, we must leave: we know the increase is of God. Oh! how unwilling many are to take up the cross,—to take the cup of suffering and to be baptized with the holy Spirit. Nature shrinks; it draws back: altho' we know there is no other way to reign with Christ, but so far as we die to sin, are buried with him by

baptism into death, our wills nailed to the cross, and by the circumcising power of Truth, every desire that is out of, or contrary to, the will of God, cut off: for surely the highest anthem we can sing is, Thy will, O Father, be done. Sometimes, when the transcendent excellency of a will-less state appears, Oh! how strong are my desires to attain thereunto,—to have no will distinct from or out of the will of God,—to feel no power to think, speak, or act, but what comes from him, that he in all things may be glorified. And he is not, neither can he be glorified by us, any further than he rules and acts in us. If the Lord Jesus could do nothing of himself as a man, how much less can we who have fallen so far short of the glory of God!

By way of Portland, I went to the Quarterly meeting held at Berwick; thence to Lynn and Salem, and so to the monthly meeting held at Almsbury, having Micajah Collins with me as a companion. At Salem I also visited a number of families, making my home at my kind friend Mathew Purinton's. After being industriously engaged in attending meetings and in family visits, I came to Henniker and Weare in the latter end of the 9th month. In those places and in neighbourhoods around them, I had ten meetings; three of which were quite out from among Friends. They were precious seasons; the Lord's living power and presence were felt, and the testimony of Truth was exalted over and above all types, shadows, and lifeless forms and ceremonies. The people were mostly entire strangers to Friends; and notwithstanding the meetings held near four hours each, and a considerable number of small children were there, yet they were remarkably quiet opportuni-

ties. Several of the principal men of the town attended, and one who was a justice of the peace was much tendered. There appeared to be an open door in these parts for hearing gospel Truths, as much so as I have lately known, without interruption of any kind. Although I have had seasons of deep poverty in this land, yet I have also known as glorious riches as I ever experienced. But I have learned that it is best, in times of mourning and want, to keep the sackcloth underneath, and at other times of abounding, to wear my best garments frugally. By a medium of this kind, we are kept from undue depression of spirits, on the one hand, and from raptures or transports on the other. For so sure as any are arrayed with the King's robe, and put on the King's horse, they must alight, stand on the ground again, and have the robe taken off: all this is in wisdom. I have sometimes thought, that some have made their way through life more gloomy than it would have been, by suffering their minds, in seasons of favour, to be too much elated. Through adorable goodness, mercy and love, I have known a willingness wrought in me to return to the King's gate, as a place of safety, where we are less likely to forget ourselves than in times of sumptuous fare.

10th mo. 7th. I left Weare in New Hampshire, and in two days reached Sharon in Vermont, where I had two meetings among the few Friends and others there: thence, having two meetings on the way, we went to Grand Isle in lake Champlain, attended their week-day meeting, and so on to Peru, where we had two meetings and visited a number of families. Then, crossing the lake again, we arrived at Ferrisburg on the 20th, and after taking meetings in those parts of

Vermont, came to the Quarterly meeting at Easton in the 11th month. Thence to Greenfield, a newly settled place about thirty miles westward, where I was at two meetings; and, having another meeting at East Greenfield on the way, I returned to Saratoga monthly meeting.

11th mo. 20th. Attended Easton monthly meeting, and next day that at Queensbury; thence to a little meeting about fifteen miles further north, near lake George. From this place I bent my way homeward, where I arrived about the 1st of 12th month, 1800, to the mutual joy of myself, my family and friends.

Of the two following years of Hugh Judge's life, there does not appear to have been any account kept by way of a journal. From a few letters written by him during this period, we learn that he passed through some very close trials in relation to his temporal affairs, and the support of his large family. In the 6th mo. 1801, he addressed a letter to his friends John Kendall and wife, of Mill Creek, Lancaster county, Pennsylvania; in which he says, "I often feel you near, in that which knoweth no change. Although we have not the opportunity of personal converse, yet as we are endeavouring to follow our holy Leader, I trust we shall not forget each other, though far separated in body, but something will be known of what the apostle says of being present in the spirit, serving the Lord; and in serving him there is great delight. Let us then endeavour to live near him in spirit; for he remains to be the Rock and stay of all who trust in him; and he has never failed any of these, nor never will. He is indeed the

mighty helper of his people; and although trials attend us in this probationary state, even some of a very close nature, yet as we endeavour to keep the faith and to abide in the patience, all these sorrows and troubles will flee away, as the chaff before the wind. May nothing ever be able to separate us from the love of God: and let us bear in remembrance, that the crown is at the end of the race"

In the autumn of this year, New York was again visited with sickness which was very mortal: Hugh Judge's health also became impaired; and this, with some other concerns both of a civil and religious nature, induced him to take a journey during the 9th and 10th months as far as Baltimore; his daughter Susanna accompanying him. In this tour he attended a number of meetings, some of which were appointed by his friend Richard Mott, who was out on a religious visit southward. He also visited his friends about Brandywine and Wilmington, and attended the Yearly Meeting held in Baltimore; soon after which, he returned to his family in New York.

About this time his son Thomas removed to Baltimore, in order to get into business in that mercantile city. In a letter from his deeply exercised father, dated in the 12th month, 1801, are these emphatic expressions: "My dear child, my prayers are day and night for thee. Keep steady and sober in every part of thy conduct, as this is the only thing thou hast now to recommend thee." A few days after he wrote thus: "We have just received accounts from Ireland, giving information that our worthy friend Gervas Johnson is removed from works to rewards. A happy and blessed change to him, no doubt; for he served God in his generation, and has

fallen asleep in the arms of everlasting mercy and love. Blessed is that servant who, when his Lord cometh, shall be found watching."

In his letters to his son, dated in the 3rd month, 1802, after repeatedly cautioning him to have as little to do with the banks as possible, he says, "I am very sensible, my son, that thy anxiety will be great, yet I don't want thee to let that anxiety over-rule judgment, prudence and caution. Suffer not thy mind to run out too much; but move along quietly. It will be the joy of my heart to see thee doing well; and the way for it is to cleave to thy Maker with all thy heart, and crave his blessing. I was lately informed that J. B. has failed a second time. He was doing well and in very good credit,—had got through all his difficulties and was likely to make a very handsome estate; but he run out into speculation, and has now lost all. Such is the folly of man,—who is not content when doing well. I hope, my dear son, thou wilt let all thy movements be marked with prudent circumspection. Run no risks at all, but move on slow and sure. Eye the heavenly Director within thee, in all thy temporal concerns, and do nothing contrary to the sense of Truth: then thou wilt do well, and the Lord will bless thee, and prosper the work of thy hands."

At the Yearly Meeting held in New York in the latter end of the 5th month, 1803, considerable exercise was felt and expressed on account of the state of our religious society within its limits. Under a precious feeling of that love which unites the family together in the bonds of christian fellowship, the absent members were tenderly felt for, and a ferven-

cy of desire experienced for the welfare of the flock and family at large. A statement of deficiencies existing in the society, and a minute of advices was drawn up by the clerk on behalf of the meeting. To accompany this with the extracts sent down to the Quarterly and monthly meetings, as way might open to visit them, the following named Friends were appointed as a committee, viz. Gideon Seaman, Hugh Judge, Enoch Dorland, Thos. Titus, Thos. Rotch, William Mitchell, Joseph Wilber, Joseph Byrd, William Valentine, Isaac Leggett, Stephen Rogers, William Odell, Isaiah Quinby, and Willet Hicks. Of this visit Hugh Judge says,

On the 25th of the 7th month, I left home in order to attend our Quarterly meeting held at Westbury on Long Island. It was a favoured season throughout: when the Extracts were read, and the statement of society as therein represented spread before the meeting, a remarkably solid feeling was produced. Those of the Yearly Meeting's committee who attended had good service, and Truth rose into considerable dominion over all of an opposite nature. After the youth's meeting on sixth-day, I returned home, and made preparation for leaving my family, to join the committee on a visit to the upper Quarters. On third-day, the 2d of the 8th month, we attended the select meeting at Purchase, and next day the Quarterly meeting for discipline; five of the Yearly Meeting's committee were there, and it was also a favoured time. Thence, I went on for Nine Partners, and was at Oswego meeting on first-day, in which I was silent. Next day the Quarterly select meeting began, and that for business the day following. Six of the committee were present, but it was

rather a laborious time; the meeting being hurt by a long communication before men and women parted. The Quarterly meeting at Stanford began on fifth-day, the 11th, and was a solid, lively season throughout; Friends were comforted together, the testimony of Truth was exalted, and the holy name was magnified. It is a good thing for Friends to keep solid and weighty in their meetings for church government, and to speak only as the spirit of Truth gives utterance.

After this meeting the joint committee of men and women Friends conferred together and concluded to attend Oblong monthly meeting, to be held on the 15th. Having my daughter Susanna with me, on her way to Daniel S. Dean's boarding school, I went on to Mark Coffin's, where I parted with her; and next day, reached Enoch Dorland's at Beekmantown. On first-day, I was at Apoquague meeting, silent;—and next day, attended Oblong monthly meeting with the committee. Thro' adorable condescending goodness, we had a precious season, the most so of any I remember to have known in that place. After meeting, several of the committee concluding to return home, and as others had gone on to Easton Quarter, there did not appear to be a clearness to move forward at this time to the other monthly meetings. As the alarm of the yellow fever had spread in the city, I felt my mind drawn to be with my family, so I set out homewards on third-day, and as I was riding alone, my mind was preserved in much quietness, sweetly enjoying the enriching presence of the Lord, my gracious preserver.

On fourth-day evening, the 17th, I reached home, found my dear wife and family well, and in a com-

fortable degree of quiet composure; tho' very much stripped of their neighbours and friends, who were very generally gone out of town. On my way home, some Friends rather wondered at me, as I was out, to venture into the city at such a time; but what they said against my going in had no solid weight with me. I endeavoured to keep my mind calm and quiet, and therein found safety, and was best able to judge what appeared right for me to do. As to slavish fear, I was preserved from it entirely: what a mercy! I remembered the case of the three children in the furnace, and that of Daniel in the lion's den, and that their trust being in God, he preserved them: and my mind was renewedly confirmed in the belief that his power was the same now, without any diminution. Oh! it is a good thing to go up to Bethel, and there renew covenant with him. What matter where, or when we close our days, if we are but ready! This is the one thing needful. I was fully persuaded that my God whom I endeavoured to serve, could preserve my life, if it was his will, here in town as in any other place, and my soul enjoyed his presence from day to day. Glory be to his excellent name forevermore. Amen.

I may here make some general observations that occurred in passing through those four Quarterly meetings. It was evident that the concern of our late Yearly Meeting for the good of its members, was owned by the holy Head of the church; and good authority was given to labour in the exercise and concern, as it was felt in the Yearly Meeting when the state of society was before it. As the subjects of this concern were opened and spread in the Quarters under a degree of the same precious feeling

and covering, and Friends united therein, the hearts of many became deeply sensible that Israel had revolted, and gone after other lovers,—that they had delighted themselves in the children of strangers,—and that strangers had devoured their strength, and we knew it, though they might not have been sensible of it. In the Quarterly meetings of Westbury, Purchase, and Stanford, the testimony of Truth rose triumphantly over all; they were good seasons, let the event prove as it may. In those meetings, many of the members joining in the living travail, and some of them manifesting the same by throwing in their mites into the public treasury, we became one another's helpers in the Lord. But at the other Quarter, their own members did not seem to take hold of the concern so as to help on the work: business dragged on, and it was a dull time, the clerk not appearing to be suitably harnessed for the business of the day. It is of great advantage to meetings to have lively-spirited clerks. When the mind of the clerk is impressed in a lively manner with the subject before the meeting, and he reads or moves in its service, a degree of the same animating life is diffused through or over the meeting. But when his mind is barren, or unimpressed with a sense of the importance of the concern, the very sound of his voice seems to spread death or dullness.

Another remark seems right for me to make in relation to the meetings for worship, or, as sometimes called, youth's meetings, on the day following the meetings for business. They appeared to me to be more than enough, and that the time will come when it will be right to discontinue them. In regard to the meetings for business, it is in my apprehension very

improper for meetings for discipline to lean to this, that, or the other Friend. It is equally dangerous for individuals to be leaning or depending on the sentiments of one another; and where it is given way to, it brings weakness and a cloud over the meeting. There can be no man set up for head, or president, in the church of Christ. "One is your Master, even Christ, and all ye are brethren." Some Friends have a singular faculty of concealing their sentiments (if they have any) till they hear the opinions of others; and they will very rarely offer their views till they find (as they think) the current, and then go with it. This class is not of much, if any real use in matters of discipline, especially in cases that are of weight and importance. If we have no other or better judgment than that which we form by picking a little here and there of other people's, it is but little worth. A feeling mind, under religious exercise and concern, expressing itself in broken accents, as Truth influences, carries evidence of more weight in a meeting, than all the flowery orations or fine speeches of those who have words at command.—"My Father worketh hitherto," said the holy Jesus, "and I work." And again he declared, "I can do nothing of myself." Oh! the depth of the doctrine! What a solemn caution to his followers, not to attempt to do any thing in his church without him. If I have a sentiment given me, when matters of weight are before us, shall I conclude, because that sentiment (if offered) may cross the opinions of others, that it will not be received, but be rejected, and I appear foolish? Or, will it not be safest and right, if I have received a sentiment in the pure openings of Truth, although it may not accord with the views

of others, to offer it in the simplicity? For what can be a clearer demonstration that our wills are not sufficiently subjected, if we feel hurt when our prospects are put by? Is it not an evidence that some pride remains about us? When I offer my sentiment, and it accords with the current of the meeting, and I feel any thing like being lifted up, or discover something in myself like feeding thereon, or being pleased,—this is of the creature; and here self is alive; mortification then is needful. Now, while the seeds of pride remain, there is work for self-denial.

It is the state of a christian to hold self in no reputation, and to have no will out of the will of God. The blessed Jesus declared he came not to do his own will, but the will of him that sent him. I have often thought, and renewedly so of latter time, that too little of a will-less state is known and manifested in our meetings for discipline. Too many, by and through the will of man, are brought into activity in church affairs; even such as have known but little of the baptism of the holy Spirit and of fire. These can and do speak and act much in the same spirit and disposition of mind that they manage their ordinary temporal affairs. I believe through this door much weakness hath entered into our society, and continues among us. Paul said, "the natural man perceiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned;" and it is equally true that the church of Christ never has been, and never can be built with human materials.

Put thy mouth in the dust, O man, and keep silence before the Lord; look on that of which thou wast made, and be humbled. The spirit of God ruling

and acting in thee, is thy only life, the life of thy immortal soul; and this thou receivest not from thy progenitors, as any inheritance of theirs to transfer through the medium of generation: but it is the breath of the Almighty, the eternal wisdom of God, who, after he had created man and woman, breathed into them the breath of his own life, and they became living souls. Why should man who is beholden to another, be proud of that which he receives, when it is in the power and at the will of the proprietor to take it again at his pleasure? There is not a greater vanity among rational beings, let it appear in what shape it may, than pride; and in professedly religious characters it is a monster of great deformity: but humility raises the dignity of human nature, and is beautiful in all its appearances.

8th mo. 21st, being first-day, our meeting was very small. In the morning sitting, this language was revived among us, "It is better to trust in the Lord, than to put confidence in man; yea, it is better to trust in the Lord, than to put confidence in princes." In the afternoon, none of our men elders attended.

22nd. The alarm of the yellow fever took place in the 7th month, while I was from home. It began at and about Coffee-house Slip; and the people from the eastern parts of the city thronged to the north side for refuge, but the alarm soon spread and drove them from thence. A great part of the city is now in a manner deserted. The fever continues to prevail, and it is a solemn, serious time. People are yet daily moving out, and great is the consternation that abounds. Our neighbours in Pearl street have nearly all left town, so that it seems very desolate and lonely, and we may truly say, "How doth the city sit

solitary that was full of people!" Oh! that the inhabitants did but fear the rod and him that hath appointed it! Oh! that they were rightly engaged to sanctify a fast, to bow before the Lord God of hosts, and to let him be their fear and their dread.

So lately as the 4th of the 7th month, the people were parading through the streets of the city with great pomp and splendour, as though they neither feared God, nor regarded man: and now, behold, at the lifting up of the rod of the Almighty, they have fled as chaff before the wind, and as driven stubble before the whirlwind. The people have more generally left the city now than they did in 1798; altho' it was then much more mortal than it has yet been this season.

31st, was our preparative meeting,—a very small number attended, but we went through the business by a little after one o'clock. It is good to have our trust and confidence in eternal help. Next day, was our monthly meeting, held in course at Flushing on Long Island,—a solid, good meeting, tho' a searching one. My wife and myself attended, as did nearly all the Friends who stay in town. In the evening, we returned to the children, and I felt comforted.

9th month 4th. Our first-day morning meeting was larger than usual, principally made up of young people, a number of whom were not members of our society: it was a solid, comfortable time. Afternoon meeting, small. In the evening, I attended a meeting at Brooklyn, appointed by Stephen Grellette. The number of deaths reported daily, is about eight to twelve, and new cases, between twenty and thirty.

These awful visitations are not for nothing. The universal Parent of mankind afflicteth not willingly,

nor grieveth the children of men. There is a cause; and until the cause shall be removed, we may expect the chastising rod of the Almighty. Our country has grown very populous; riches from all quarters have been flowing in, and earnestly grasped after by many among us. The natural consequence is high living, grandeur, pomp and show, great houses, rich furniture and costly attire. The fashions and customs of foreign nations have been introduced, and have found an easy entrance among the inhabitants. But lately, when this city was in health, scarcely a day passed but there were notifications, inviting the people's attention to the theatre. These places are frequented, not so much by the lower classes, as by those esteemed of the highest rank,—people of distinction, education, and what are called refined manners. In these sinks of corruption, they spend night after night, unto the last night in the week; and then, what state must their minds be in to present themselves at their places of worship on first-day! While these practices continue and are thus upheld, together with balls, dancing and gambling rooms, pleasure gardens, and many other evils, what calamities and scourges may we not look for? Surely, unless the people turn at his reproof, our country is fast ripening for heavier judgments than it has yet felt. For God will bring every work of darkness and wickedness to judgment, with every secret thing. How greatly indeed have all ranks fallen short of the purity of life and conversation, becoming christians!—The sober and reflecting heathens (as they are called) would shudder at many things that are practised by professing christians. Surely, there is cause for great mourning and lamentation, by all serious people

throughout the land, in a view of the backslidden state of professed christendom.

8th. This afternoon I attended a meeting appointed by Stephen Grellette; it was held in a new building in George's street, in a neighbourhood where are a number of sailors' boarding-houses, and where the people do sin with a high hand. Granting licenses to unprincipled men, and suffering so many taverns to be kept, has become a great evil. Oh! what places of corruption to the poor youth who are put to a seafaring life! Surely, the mayor, justices and influential men ought not to suffer such things, but consider themselves so much interested in the welfare of the people as to have better order. They should act under God, as his ministers, so as to be a terror to evil-doers and a praise to them that do well.

10th. The fever continues to carry off from eight to ten in a day; and though its progress is slow, yet if it should go on till cold weather, a large number of people will be removed to the silent grave. Yesterday morning we were alarmed with a cry of fire, which had got to a great head before the people collected. It broke out in a bake-house from the oven, and ten houses were burnt down before it could be stopped. This morning an attempt was made to set fire to a house in Fair street: fire was put to a straw bed, but was discovered before it broke out in a blaze. It was thought there were some bad designing persons in that neighbourhood. Our situation is indeed a serious one; for the people are so gone from that part of the town that a fire might get to a great head before much help could be obtained. The wickedness of man is great, and those who wish to have opportunity of plundering, are most to be dreaded.

11th. This morning we had a second meeting in George's street. A large collection of people attended, more than the house could hold: and though it is considered one of the worst neighbourhoods in the town, the Lord was graciously pleased to give ability to labour among them, and to sound an alarm and solemn warning to the rebellious. Truth's testimony was above all their wicked spirits and chained them down; many minds were affected, and, considering the rawness and ignorance of the people, they conducted far better than I had expected,—and many of them took leave of us in a friendly manner.

This morning, my ostler, a coloured man, was taken down with the prevailing fever. As he had not lodged in our house, we provided a place for him where good care was taken of him.

13th. The fever appears to be increasing; thirteen deaths in the last twenty-four hours. For some time past, the bells for what is called public worship, have not been rung in this city. The appearance of religion seems almost to fall at such times. Surely, the religion inculcated by Jesus Christ and his apostles is too little practically known in its holy reality at the present day; while yet there is much that may be called fashionable and speculative religion prevailing. But the people generally are not disposed to bring their conduct to the standard of Truth, and so attempt to lower the standard to suit their manner of life. It is greatly to be feared that multitudes of professing christians will be found no more favourably circumstanced, than those formerly who drew nigh with their mouths and honored God with their lips, but their hearts were far from him. "My sheep," says Christ, "hear my voice, and they follow me."

But where did he ever lead his flock, or any of them, into throngs of business, commerce and extensive trade? Where have we an instance of his indulging them in excess of any kind, in eating, drinking, or putting on of apparel? Oh! the preciousness of the redemption held out to view by the gospel, through the narrow way of self-denial; too few of the children of men appear to go deep enough to understand it. How absurd for men, professing Jesus to be their example, their Lord, their intercessor and advocate with the Father, to be always drudging along as if bound with heavy chains in extensive trade and commerce! What more flagrant contradiction to the doctrine of self-denial, of humility, and of being content with a plain way of living under the daily cross!

14th. Our meeting small: yet people of religious thoughtfulness, at such awful seasons, are brought nearer to one another in sympathetic feeling, than when things are passing in their usual course. Whatever tends to humble the pride of man, may be reckoned a favour. In proportion as his greatness is laid low, his high opinion of himself and of what he possesses, is reduced,—he is drawn nearer to his Maker in the likeness of the image in which man was first created; and the nearer man is brought to the First Great Cause, the more his heart is expanded towards the whole creation of God, and greatly so towards his fellow-pilgrims on earth.

On the 16th, arrived from Liverpool, our friend and sister in the Truth, Ann Alexander, on a religious embassy to this land. As it was not thought prudent to come into town, she landed near the Hook, and went to John Murray's, who had taken a house about five miles from the city. In the afternoon,

Stephen Grellette and I went out to see her, and I thought the true greeting was known, in which our spirits saluted each other in the love of the gospel.

On first-day, the 18th, my hired man died with the prevailing fever. He was a faithful coloured man, and we did what we could for him. Thus, we see how man is cut down, so that in truth it may be said, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his strength, nor the rich man in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." What a lesson is here set before thee, O man, incorporating every needful caution, not to suffer thy mind to go out improperly after the things that will perish with the using!

Early in the 10th month, we met with a very close trial in the removal of our dear daughter, Esther, who died with the prevailing fever. Although I was as fully satisfied as I could wish to be, of her soul's entering into its glorious rest, yet I very sensibly felt the awful stroke that removed her from our sight.—My own health had for some days been such, though not with the fever, that I could not be with her, during her illness, so much as I could have wished.—Ah! we have many trials, but they will all be over in a while! In the decease of dear Esther, I believe a lasting blessing has been derived to some parts of the family. I wish the impressions made, may remain through time, never to be eradicated.

In the latter end of the 10th month, the yellow fever subsided so that the people who had moved

out of town generally returned to their homes. About the 1st of the 11th month, I left New York, and went by way of Rahway and Bristol to Philadelphia; and thence to Radnor, and was at the select meeting at Uwchlan, also their first-day meeting. From Isaac Jacobs' at Uwchlan, I went by way of York-town, where I met my son Thomas, and proceeded to Little Falls in Maryland; and after making some arrangements there, returned home.

On the 21st of the 3d month, 1804, I entered on the farm I had purchased at Little Falls, and went to work at gardening and farming. My family came on from New York in the 4th month, and we once more became settled in a retired, country life. Little Falls meeting was then a branch of Gunpowder monthly meeting, to which our certificate was directed.

At our Yearly Meeting in Baltimore held in the 10th month, we had the company of John Simpson and Isaac Bonsall, from Pennsylvania; Ann Alexander from England, and Joseph Cloud of Carolina, on his return from Europe, homeward. There were also two women Friends from New York. They all laboured in the great cause of Truth, and we had a comfortable season. When the state of society was before the meeting, it was a solid time, in which counsel flowed freely. But alas! it seems too soon forgotten. What other people are favoured of the Lord as Friends are? We not only share with others in the common blessings liberally handed forth by the bountiful Dispenser of all good, but we are partakers of spiritual blessings to which they are strangers. Our society-privileges are great, and they are

many. I sometimes awfully remember what the great Master declared, that where much is given, much will be required. We have been dug about and watered abundantly; and if, after all, the crop brought forth should be unsavoury, what will our portion be? Oh! that the salvation of the Lord would come out of Sion, to turn the captivity of the people as the streams of the south; then would Jacob rejoice and Israel be glad.

In some parts of Warrington and Fairfax Quarter, it has been very sickly, and many have been removed from works to rewards. The church in some places, has lately been stripped of some of its valuable pillars; may those who survive be deeply sensible of the need there is to yield unreserved obedience to the baptizing power of the Holy Spirit, which alone can prepare others to fill the vacant places of those who are now no longer amongst us.

1st mo. 13th, 1807. I have often thought of late, that if I were safe out of sight, never more to be seen of mortal men, what a release it would be from the load of cares and anxieties that crushes me down, both night and day; insomuch that my life seems almost a burden to me: but I keep my bemoanings chiefly to myself. My health also is affected, and I have uneasy feelings in my breast, with a constant pain in my left shoulder. But why should I dwell on these things? Have I not long known that the animal man is not immortal; but that an immortal spirit dwells in him? Oh! how my soul at times longs to be released from this prison, and to be delivered from this heavy load, under which I have long been oppressed. But I know that my own will ought not to be done. No mortal knows what I suf-

fer: yet I will strive to be content, even if I have to struggle and mourn out the remainder of my days. But my distressed situation does not arise from the state of my soul; no: God be thanked, I have nothing to trouble me nor to fear on that account, further than every christian ought to fear, watch and pray continually, having nothing to depend upon but the mercy and forgiveness of God.

2d mo. 4th. It is thought by some who are esteemed wise men, that T. Kirk of York-town has found out longitude, or a way to ascertain it. If that should be the case, it may open an avenue of wealth to the family. T. is full of it: I saw him yesterday, and told him he was too much afloat,—that I should be glad to see him a little more solid and settled in mind; and that there was "many a slip between the cup and the lip," according to the old proverb.

3d mo. 20th. Who is able to endure the crosses and afflictions, both inward and outward, that befall those whom God is drawing out of the spirit of this world,—out of the broad way of destruction, into the narrow way of eternal rest and peace? Yet the Lord is able to uphold the soul that feels its weakness, and waits on him for support; and he will do it, as he is looked to with an eye of humble, patient dependance. When we consider that we are no longer safe than while we are on the watch, it is enough to make us tremble and dwell low in deep humility. When David of old got upon the house-top, his eye went roving abroad,—he got off his watch, and fell: but when he lay low, the arrows of the wicked were not able to hurt him. Oh! what need there is for us all to dwell in that which keeps us in an inward sense of the Lord's power, mercy and goodness!—

May we ever have in view the example of him who said, "Be of good cheer; I have overcome the world." And again, for our encouragement, he said, "Greater is he that is in you, than he that is in the world." Seeing then that these things are so, and that the Divine promises to his wrestling seed are yea and amen forever, let us endeavour to hold fast the profession of our faith without wavering,—not letting go our hold, nor giving back in times of trial;—but, warring a good warfare, let us press forward toward the mark set before us, always bearing in mind that the crown is at the end of the race.

It seems sometimes, when looking at the state of society, as if they were best off who pass through life most quietly, without being much known: for, the greater degree of eminence any are raised to, the more they are known and observed, and the more they seem to be envied. It is so in church and state. Envy begets jealousy, and "jealousy is cruel as the grave." Cain envied Abel, because to him and to his offering the Lord had respect. Aaron and Miriam envied Moses: and many other instances may be seen in the records of the descendants of Abraham, showing the baneful effects of envy and jealousy. What discords and distractions have been worked up in the family of mankind, by these selfish passions! Oh! sweet retreat from the world, how desirable! where the mind, regardless of its smiles or its frowns, may pass through life in quietness and peace. But all men cannot thus retire and live unseen, unknown. There are stations to be filled, and duties to be performed, which call some into notice, and to be publicly exposed; yet surely there is a safe

path for these, as to the peace of their own minds: surely a state is attainable in which these can pass through good report without being puffed up thereby, and evil report without being hurt or cast down thereby. This marks the christian: and such often enjoy solitude, with inward quietude and peace, amidst all their labours and exposures. How sweetly the mind at intervals drops into that precious silence, in which every thought and every anxiety is brought into subjection to the Divine will, through the obedience of Christ!

At the latter end of the 3rd month, 1807, Hugh Judge in writing to a friend, says, "I have parted with the place; farming is too hard for me; and my son talks of going to Ohio. We are about to remove to Baltimore." In prospect of this, he thus writes concerning his family: 4th month, 2nd. I embrace the present opportunity to express the fervent and ardent desire that attends my mind, that our family may keep as much as may be to themselves. There is too much of a party spirit in some places; and this, wherever it gets place in the mind, is very hurtful. May we be wise as serpents, and harmless as doves,—swift to hear, and slow to speak. May my dear children meddle as little as possible with other people's matters, and keep out of the seat of judging. Let us turn away from all tale-bearers, and those who speak evil one of another; and let us bear in mind this important precept, "With what measure ye mete, it shall be measured to you again." There is enough for us all to do at home, in our own particulars; we need not go roving abroad for business. If we think we see a mote in another's eye, let us re-

member a greater beam may be in our own. Why need we make ourselves enemies; we shall have enough of them, let us do as well as we can. The more quiet and still we keep, being humble and low, the better it will be for us.

There is a great fuss and to do about these lower matters, which are of little consequence when put in comparison with the business of becoming prepared for another world; but this is too much neglected. Oh! time, time! the greatest of treasures, but few seem to consider its worth. How swiftly and silently it passes from us! What would a dying sinner give, or rather, what would he not give, had he it in his power, even for a month, or a week (not daring to ask for years) that he might repent and retrieve the loss and abuse of the time that is forever gone! Awful thought! Oh! may we endeavour to improve every day, and every hour, yet allotted us in this probationary state.

O Lord Almighty, my greatest and only good,—my cries are unto thee, and to thee I lift up my voice. Grant, I pray thee, that thy preserving power may keep me, and enable me to walk before thee in awful fear and love; that so when the time arrives that this tabernacle must return to its mother dust, the soul may ascend and be admitted into thy glorious habitation. O God, I have loved thee from my youth,—I sought thee in my early years; and, thro' thy unmerited goodness and mercy, thou hast opened to me the way of life, and guided my feet in the paths thereof. Glory, honour and praise to thy adorable majesty: my soul, with all its quickened faculties, shall praise thee. Oh! grant holy and living

Father, that my children may know the God of their father and mother, and of their grandmother who walked before thee in fear, to be their God. Oh! give them hearts to reverence thee, and to obey thee in all thy requirings; guide them by thy wisdom, instruct them in thy law; preserve them from the snares of the fowler, and the deceitful tongues of men. Oh! bring down every thing in them that is lofty or lifted up; lay thy hand upon that which is high, and by the fire of thy eternal Word let it be consumed; that so, in deep humility, their hearts may become fit receptacles for thee, the Lord of life and glory to dwell in, and that they may thus be enabled to show forth thy praise.

Baltimore, 7th mo. 2nd, 1807. As I am hard of hearing, I share but little in common conversation, unless when I sometimes ask what is passing. Last evening, I was in company with a number of such as were esteemed sober people, who were not only pleasant and cheerful, but quite merry. They told me the subject of their conversation; but their merriment brought heaviness over my mind, and I soon withdrew. Reflecting on the circumstance, I thought with regret, how much precious time is spent, even in what is esteemed sober and respectable company, with mere trifling subjects and insignificant anecdotes, even such as are in reality too low and light for a christian! Are there not many now, like those in Solomon's days, whose laughter is like the crackling of thorns under a pot? Did ancient christians, when met together in a social capacity, use so to spend their time? I apprehend not. I am far from wishing to deprive people of innocent, social con-

verse; but that which at every turn produces mirth and laughter, is unprofitable, and often loathsome to a serious mind. "Let your conversation," said the apostle, "be coupled with fear."

To be reserved in the circle of what may be called pretty good company, may be viewed by some people as stiff and unsociable; and, to avoid incurring this coarse reflection, we sometimes converse beyond proper freedom, to the injury of our better feelings; and, in consequence of this indulgence, we are not only impoverished, but are condemned in ourselves, so as to have frequently to come to the "weeping cross," or to come weeping to the cross. Were we more attentive to the "watch" over the state of our own minds, what plunges and baptisms we might avoid! But for want of humility and watchful circumspection, so as to know a bridle to the tongue, we often make our way through life more thorny than it would otherwise be. After being in company wherein cheerful conversation has been indulged till it introduced levity and mirth, how confused, ashamed and condemned have I felt on leaving them, and as wretchedly poor in mind as it seemed possible to endure! How have I then, as it were, hated myself, and wept bitterly! But as my foolishness has been brought to judgment, and my soul deeply humbled under a sense thereof, through adorable mercy my wounds have been healed.

5th. The apostle exhorts to "pray without ceasing." Prayer is one of the most enriching exercises to the soul that it can be engaged in. While in a state of prayer, it is in a strong castle, secure from the rage and power of its enemies. The Lord is its strong tower; and Oh! what precious communion

the soul hath at such seasons with its Beloved! I felt the spirit of prayer and supplication in the silent part of the morning meeting to-day, and willingly hoped we might have a silent meeting throughout. But while I was indulging the thought, and that it was nearly time to close, a person who often speaks arose, and gave us a lifeless communication of some length; and when he sat down, a second made additions that were no better. Thus, the solemnity of the meeting was disturbed. My spirit was clothed with mourning, and I felt concerned for the great cause of Truth, and the good of the people. Alas! for the state of society and of the ministry among us, while we have so many man-made elders! I have long thought, that our religious society suffers exceedingly in this respect. We have a multitude of elders, and Friends seem to be adding to the number from all quarters. Some say, if we cannot get such as are qualified, we must take such as we have. But I am of a different mind. We had better be without any, than to have those who are worse than none; and such I consider all those who are puffed up with the office, and full of themselves, but greatly wanting in baptism and depth of feeling; for these judge of the ministry as they judge of a piece of cloth, a horse, or a cow. The spirit of true discerning and a deep travail of soul, are much wanting among many elders; and without the spirit of Christ, there can be no true judging for Christ. It is the Spirit that searcheth all things. I am fully sensible that the state of the ministry is in a poor way; much right help is greatly needed. There are here and there some solid, baptized and qualified elders; and as these are faithful to occupy the talents committed

to them, they may yet be a blessing to the society, and a help towards preserving a sound and living ministry.

Since I removed to Baltimore, I have been heard but a few times in public vocal testimony in our meetings; and when I have, it has been of a thundering kind, or somewhat like a fire among stubble. But when I feel clothed upon with that which is not of man, I fear neither men nor devils.

At the Yearly Meeting held in Baltimore in the 10th mo. on the application of Miami, West Branch and Centre monthly meetings, in the state of Ohio, for the privilege of holding a Quarterly meeting, Hugh Judge and a number of other Friends were appointed to visit those meetings, and report thereon, the ensuing year. No account of this journey appears to have been preserved, except a short letter to his wife, giving information of his being taken sick on the road as he was returning home, and thereby detained for some time.

In the 7th month, 1808, in a short memorandum, he says, "What a mercy it is to be preserved! The minds of the people are too much afloat, even Friends; too many of whom are not the people they ought to be,—an inward, spiritually-minded people: instead of which they are becoming an outward people; and it is to be feared that many will be found wanting, when arraigned before the awful bar of judgment. Oh! the want of weight and depth in our religious assemblies! What irreverence, leaning, restlessness, drowsiness, and even sleeping, are often manifest! It is an awful consideration, what will become of the formal professors and the hypocrites, when the Lord

arises to shake terribly the earth, and to render to every man according to his works."

By the following communication, addressed to Friends, it seems that some difficulty or misunderstanding had occurred between a friend of whom Hugh Judge obtained the loan to purchase the farm at Little Falls, and himself. The matter appears to have been left to a reference for settlement, and we should suppose was decided in his favour; yet for the sake of unity and harmony in society, Hugh Judge declares his willingness to sacrifice his pecuniary and equitable claims. What a noble testimony to the peaceable spirit of the Lamb!

"Baltimore, 2nd month 22nd, 1809. Feeling my mind covered with the calming influence and seasoning virtue of Truth, I speak unto you, my dear friends, and say, I have had no uneasy sensations in the latter movements I have made in the case between my friend and myself. I consider the claim I have made on him to be a just one, and I have not had the least uneasiness respecting it. It is but a small part of what I have sunk, in improving the farm,—going on it, and leaving it as I did,—exclusive of six years hard labour for myself and my son, (that is, three years each of us.) Ever since I have been in the society, which is between thirty and forty years, I have been endeavouring to promote peace and harmony in the family. This is the first time I have called on Friends to settle any difference between myself and another member. I greatly desire 'peace with all men, and holiness without which no man shall see the Lord.' I consider, not only from my observation, but from the nature of such busi-

ness, that it has always a tendency, less or more, to beget parties, and to create dissension; not to gather, but to divide;—and these controversies relating to temporal affairs are of the worst kind. To differ about the dirt which must soon cover us, is it consistent with the nature and language of that spirit which breathes "glory to God in the highest; peace on earth and good will to men?" God forbid that I should, in the evening as it were of my days, cause the harmony of the meeting where I belong to be disturbed. If my coat is taken, let my cloak go also. If I am smitten on one cheek, let me turn the other also. The servant of the Lord ought not to strive in a spirit of contention. I request that the business may be settled before this day closes. However trying my situation is, I value the church's peace more than the gold that perishes. If you, my dear friends, can't settle it, I hope I can. I would rather beg my bread, than the cause and testimony of Truth (so far as it is in my power to prevent it) should suffer.

HUGH JUDGE.

Be it known unto all, that the foregoing has not been penned from any feeling of uneasiness or condemnation, that I have been sensible of; but wholly and altogether I am willing to make the sacrifice of the balance in my favour, which is near four hundred dollars, and which I calmly and seriously believe to be equitable and just, in order that the breach may close, and not grow wider. I am fully satisfied with the steps which have been taken. It has proved to me one great thing,—that there are men who regard truth and justice, more than they do the persons of men.

H. J.

Baltimore, 9th mo. 17th, 1811. For some time past, my mind has been in a very tender frame, and frequently overcome with the love of God to my soul. Great has been the bowedness, inward exercise and awful feelings that have attended me, with worship, adoration and praise to the Lord Almighty. Tears of gladness have flowed from my eyes; while the language of my heart has been, Oh! Fountain pure, sweet and clean! a storehouse inexhaustible—a table spread with the choicest dainties! At some of these seasons, it has seemed as if the way was opening for my enlargement,—for my leaving this place of confinement, in which I have lain as in the court of the Lord's house, so called among mine own people. But I have craved that holy help and patience may be granted me to wait the full time for my deliverance.

7th month 27th, 1812. Solomon says, "Rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning." I feel disposed to give the younger branches of society every proper encouragement; and I take great satisfaction in seeing them manifest a concern for the good of the family; yet this don't hinder me from seeing wherein they may improve, and be improved. When I observe a friend coming towards another in the street, and in order to avoid meeting him, cross the street or turn a corner, something says, all is not right. Every thing like shyness one of another, must proceed from something else than pure love: for no man can be at peace in himself, who carries a coal of fire in his bosom. The seed of grace and

that of enmity cannot grow together; they are diverse in their natures, operations and influence. Humility and diffidence are graceful in all, more especially in those who are young, when in the presence of experienced elders, or those advanced in life.

Baltimore, 8th month 2nd. In morning meeting, a subject opened in my mind with clearness, from these words of Christ, "I am the way, the truth and the life: no man cometh to the Father, but by me." The motion of life seemed to point to stand up and deliver it; my mind also was in a sweet quiet state, suitable to enter on such an awful service. But as I was careful not to be hasty, my prayers were for preservation; and whilst in this state of breathing to God for his protecting care and holy help,—a friend rose and continued to speak for a considerable time. After which, altho' the subject was still lively before me, yet the strength of the meeting seemed gone, and the minds of the people were unsettled; so I kept silence. Oh! how careful should ministers be to move only in the life; then, like the stars in their courses, one would not run in the way of another!

3d mo. 21st, 1813. A Friend in the ministry from New York on a religious visit, attended our meeting this morning, and was led into the state of things among us, especially upon the subjects of humility and love, exhorting Friends not to anger one another. It must have come home to some present.

4th month 11th. My soul partook sweetly of the presence of its greatest Good, and bowed in reverent thankfulness to the Lord my redeemer: under which

precious feeling, a hope was renewed that I shall yet triumphantly reign over all my enemies.

Washington city, 4th mo. 25th, 1814. Yesterday, our worthy friend and brother, Thomas Scattergood of Philadelphia, closed with time. He attended several sittings of the Yearly Meeting lately held in that city, and was taken off after a few days illness. A faithful labourer in the church is removed; and though a loss to society, no doubt that it is his eternal gain. A number of dedicated servants have lately, in different parts of the vineyard, been called from works to rewards: but they are taken from the evil to come.

In the 6th month this year, our dear friend Jacob Lindley, of Chester county, was suddenly deprived of life, by a fall from or the upsetting of his chair in the road; his daughter Sarah being with him, on their way toward the boarding school at West-town. Thus, another faithful standard-bearer has been taken out of the field of service. In the present low state of things in the church, we cannot but sensibly feel the loss of such who have stood as faithful watchmen. Thomas and Jacob were each a few years older than myself; they are taken, and I am left yet awhile longer to struggle with the conflicts of this life. Their immortal spirits are gone to inherit with the just of all generations.

Seneca, that divine philosopher, says, "Let us live in our bodies, therefore, as if we were only to lodge in them this night, and to leave them to-morrow." Dear Jacob's removal was so sudden that he had not time or ability to bid his daughter farewell.—But a sudden death cannot make any difference to a

real christian, as to the state of the soul. I consider that a real christian is always ready: he is like a wise steward, to whom his Lord has intrusted great concerns; and he has every thing in such order that it makes no difference to him at what moment his Lord calls him to account; no, not even if he is taken when asleep; because he acts always from principle, as if his Master was standing in sight; as indeed he is. I have sometimes thought a sudden death preferable to a lingering one, if I might choose either. For even persons full of faith and good works, when they have lain long on a bed of languishing, have been subject to ebbings and flowings of mind; and whilst in the body, they have human feelings. Sometimes their prospects are clear and unclouded; and again they are subject to fears and doubts: sometimes taking leave of all around them, as if the closing moment was near, yet, reviving again for a few days, they have the same feelings of affection at parting to go through. But there are also some views of a longer confinement to a bed of sickness that are worthy of attention. Such seasons have proved a lasting blessing to by-standers and survivors; counsel and admonition that have been given by the sick, have brought down some stout and haughty minds; impressions have been made on the minds of near relatives which have never been forgotten. So that in regard to the manner of our being taken out of time, we ought to rest in the Lord's will, without a wish of our own, save that we may be prepared for a happy change, come when or in what way it may.

11th mo. 24th, 1814, I left home, in company with Samuel Hutchinson, and in the evening of the 26th

arrived at Abel Walker's. Next day, attended Hopewell meeting, and on the day following set out across the mountains for Redstone. We reached Jonas Cattel's in the evening of 12th mo. 2d, and next day the select meeting was held; also on second-day the Quarterly meeting for business, both of which we attended. We then crossed the Ohio river and were at Short Creek Quarter, also attended their first-day meeting, and were at a meeting at Fairfield on second-day. Thence, taking New Garden monthly meeting on our way, we went to Salem Quarter. These three Quarterly meetings were divinely favoured, and Truth rose in an eminent degree. We then went as far as Kendal, taking meetings on the way, and returned to Short Creek. After a meeting at Joseph Steer's, we set out for Springfield near Muskingum, and attended their meeting at the iron works on first-day. Hence, Robert Ritchie who had been with me for some time past very acceptably, returned home.

Having arrived at the extent of my present religious prospect, and as my horse had failed, it seemed right for me to spend a little time with the few members that reside here.

1st mo. 21st, 1815. Since being here, I have attended divers meetings, and used some endeavours to strengthen the things which remain, and seem ready to die. There is a great struggle between the two powers; the heavenly and the earthly; and great is the enmity between the two seeds. Many people would be Christ's disciples, if they could be on their own terms; but the daily cross and self-denial is such an obstacle in their way,—like a great lion that lies in their path. If the doctrine of self-denial and taking up the daily cross, could be dispensed with, or

entirely laid aside, what multitudes would run after Christ, crying, Hosanna to the Son of David, in a loud tone: but this entering in at the strait gate, which strips self of all its worldly greatness and glitter, is too hard a saying for very many who love this present world, better than they love the salvation of their immortal souls.

During this journey, I had my health very well; I also had some sweet and precious meetings, and some very powerful ones. I was favoured to return home in safety in the latter end of the 2d month, and found my family well: our meeting again was to our mutual rejoicing.

3d mo. 7th. We have now come to the conclusion to remove to the state of Ohio, and to set out in next month. The prospect looks pleasant, though the journey is long. May the Almighty have us in his care and keeping.

According to prospect, we left Washington city, that is, myself, my wife and two daughters, and in twenty days travelling reached Zanesville, in the state of Ohio. Here we remained till the 15th of the 8th month, when we took our departure from Zanesville, in order to fix our residence at Barnesville, where we arrived the 17th before breakfast; having lodged at a private house about five miles back, by reason of a great rain that had made the travelling very laborious. We just put our goods into the house without order or form, and myself, wife and two daughters set out for Short Creek, to attend the Yearly Meeting. On the 19th, select meeting began; on first-day, the 20th, the meetings for worship were held in the new meeting-house at Mount Pleasant, which were very large, supposed to be between

two and three thousand people collected. A number of public testimonies were delivered, but it was not a time of much solid satisfaction to my mind. The Yearly Meeting for business held all the week, and closed with one sitting on seventh-day morning. It was allowed to be a solid, good meeting, and Friends were favoured to move in a comfortable degree of precious harmony. What can be a greater proof of the power of religion on the mind, or the virtue and efficacy of the Divine prineiple in the heart, than that such a large body of people collected together from all the Yearly Meetings on the continent, and being accustomed to different ways and manners of doing business,—should yet so harmonize together! In this, the wisdom and condescending goodness of God is to be admired and acknowledged. What a proof that we are not forsaken!

12th month 10th. I feel satisfied in being here at Barnesville. We are situated as in the bosom of society, having a large meeting and a monthly meeting near us. Several strangers have lately passed through this land, publishing the glad tidings of the gospel of peace; among whom were Charles Osborne and Isaac Hammer from Tennessee, and Huldah Seers, from Virginia.

On the 4th of the 4th month, 1816, I left home, with the concurrence of Friends, in order to attend the Yearly Meetings of Philadelphia, New York and Rhode Island, with some meetings on the way, Robert Ritchie being my companion, at least to Philadelphia. We arrived at York-town in Pennsylvania, on the 11th, and our horses being unfit for travelling farther, we took stage and reached Philadelphia in time to attend the Yearly Meeting. After meeting

with many dear friends, and attending the several sittings of that body, we went on and were at the Quarterly meetings of New York, Purchase, Nine Partners and Stanford, with several other meetings. In these Quarters, some weighty cases were concluded to come before the select Yearly Meeting: Stephen Grellette's concern to visit the West Indies, and Hannah Field's and David Sands', for Europe. During this journey, I visited a number of my former friends and acquaintances; among some of whom I observed a little more of the world's polish about their houses and furniture, than formerly: others maintain their simplicity with steadiness and consistency. I was glad to find that some Friends stand their ground in the testimony to plainness, and are not fluttered about with every gale of fashion that blows. Were there more such, it would be well for us, as a society, and for the world around us: it is a testimony of more importance than many seem to be aware of.

At Nine Partners, we fell in company with Rachel Barnard, of Chester county, who had been on a religious visit eastward. We also attended several meetings appointed by her. She attended Ohio Yearly Meeting last year, and is a dedicated young woman. Some of these meetings were precious, refreshing seasons.

5th month 25th. The select Yearly Meeting commenced in New York. It was attended by a large number of strangers from different parts. The concerns of David Sands and Hannah Field were opened, and Hannah was set at liberty, but not David.—At an adjournment of the select meeting on fourth-day morning, Stephen Grellette was also set at liber-

ty to visit the West Indies, New Orleans, &c. Before the general Yearly Meeting, there was not much business, but they were rather tedious in getting through with it.

Soon after the close of the Yearly Meeting, as Naomi Halstead was about leaving town, she had an opportunity with her four brothers, two sisters, four of her own children, and many others who were present, the room being full. Naomi had considerable to say as she was taking her solemn leave of them: and though I could not distinctly hear one word, there was such life and power attending, that all were melted down in tenderness of feeling. It seemed so much like the voice of an angel, that I thought myself fully rewarded, if I had met with nothing more for all my toil. It was a memorable time. She is a precious, sweet-spirited woman.

After the Yearly Meeting, I visited a number of my friends and former acquaintance in New York; also attended their monthly meeting. Great are the changes since I lived in this place. Willet Hicks and myself went to see Daniel S. Dean, who lives a few miles out of town, but is not a member: he took our visit kind. Ah! what great changes take place in a few years! what revolutions in the life of man! But it will be of small consequence to the world in a hundred years to come, whether we have lived or died wise men, or fools; rich men or poor men.

When in Philadelphia, I was at the house of a ministering Friend, who in conversation intimated that she had but little to say in public. No marvel, thought I, whilst thou hast so much of the world's glitter about thee. Where is self-denial, simplicity,

and the daily cross? Is it only in word? Alas! for the day! In profession we are high, but in practice, too much like other people; not all, but too generally so. Surely, this people will be melted and tried, and brought back to the christian meekness and lowliness of mind that adorns our holy profession. We then, though we may have little to say in public, shall be preachers of righteousness in life and conversation.

In company with Samuel Wood and his daughter, and some other Friends, I left New York on the 11th of 6th month, and arrived at Newport, Rhode Island, on the 12th. Several of the passengers were sea sick, but these along-shore voyages agree with me. In the afternoon, I went to see Thomas Robinson, his wife and daughter Abigail, who were all feeble; Thomas in his eighty-sixth and his wife in her eighty-third year. Thence went to David Buffum's, one mile out of town, and took tea. The weather has continued so long cold, and the frost so severe, that it looks likely there will be but little fruit, and the trees seem clothed in their mourning garments.

15th. Select meeting opened at Portsmouth. I put up at Jacob Mott's old habitation; the house has been built one hundred and sixty years, and three of his children now reside there, making the sixth generation of the Mott family that have inhabited the ancient mansion. We dined in the same room that George Fox dined, and where he used to hold meetings; but the walls could not tell us on what subjects he treated. At the select meeting, a woman Friend from Nantucket was set at liberty to cross the ocean, her name Elizabeth Barker. The aspect of the trees, both fruit trees and forest, wears a serious appearance,

and speaks in solemn language to thoughtless man; as if to show to him who is not deaf to instruction what the Almighty can do.

On first-day, the 16th, I was silent in both morning and afternoon meetings. They were very large; in the afternoon, it seemed as if all the town were gathering, but there was no settlement in the quiet; many no doubt came out of mere curiosity, and abundance of gay folks and children assembled. Some of the servants laboured hard among them, but it seemed like beating upon rocks. Meeting for business began next morning, and the several sittings thereof were comfortable. Seven Quarterly meetings compose this Yearly Meeting. We stayed their meeting on fifth-day (the Yearly Meeting closing the day before) in which Gerard T. Hopkins had considerable to say, also Isaac Thorne jun. On seventh-day, the 22d, we left Newport; and after being three nights on the water, we landed at New York on the 25th. After tarrying in town a few days, I left the city in company with John Hallock, and came by water to Amboy; then took the stage for Crosswicks, and travelled all night. A Friend then took us to Mount Holly, where we attended their monthly meeting, and it was a refreshing time. Thence we went on to Little Egg Harbour, where John Hallock resides. Here I viewed the salt-works, where they make about two thousand bushels of salt in a summer, out of the sea-water that is pumped up in vats for evaporation. On first-day, I was at their meeting, and it was a blessed season.

On second-day, the 8th of 7th month, I set out for Great Egg Harbour, and crossed a ferry three miles wide; next evening, the 9th, I reached my son Tho-

mas's at Etna furnace, where I tarried a few days. 14th. I attended Friends' meeting at Port Elizabeth, or Maurice river, and dined at Isaac Townsend's.—Here I met with a daughter of my dear friends, Norris and Hannah Jones; she is the wife of a son of Isaac Martin, of Rahway. On the 17th, I left my son Thomas's and rode fifty miles; thence pursued my journey to John Kendall's at Mill Creek in Lancaster county, where my horse had been kept during my journey eastward. After staying a few days with my kind friends there, I set out on my way over the mountains and reached home in safety and peace.

In the beginning of the 9th month, I attended our Yearly Meeting at Mount Pleasant. Meeting for business opened at ten o'clock on second-day, and it was a time of favour. There was a large gathering of Friends, and a goodly appearance of promising young men. May the Lord clothe them with zeal as with a garment,—give them a good understanding, with sound judgment and a clear discerning. After going through the business which in course comes before the first sitting, the meeting adjourned to next day; at which time the state of society was taken up, and we were favoured with the overshadowing wing of Divine Goodness. Many Friends were engaged in support of our christian testimonies,—much suitable counsel was communicated,—and Friends in every part of the family were encouraged and urged to greater degrees of vigilance to labour with and stir up the negligent. Elders and overseers, in particular, were reminded of the great responsibility resting upon them, in fulfilling the trust reposed in them. Advice was also given that meetings should

be deep and weighty in appointing Friends to fill those stations.

Late in the season of this year, Hugh Judge had a small log house built on his lands near Barnesville. In a letter to his wife, who was travelling in the southern states as a companion to a ministering Friend, he dates thus, "Quiet Retreat Cabin in the woods, 23d of 12th month, 1816," and says, "I have got a wooden chimney up, so that the smoke does not disturb me as before. Thou wilt find it a rough place to come to, but fine for summer, being open on all sides. I have no other company than puss, sleeping on the chair by me. It has been a fatiguing time to me, in passing to and from one cold house to another. A number of Friends have been concerned for me, and don't like that I should live in the cabin alone." After informing of the death of several friends, he says, "So it is, and so it has been, and so it will continue to be. From this state of being, we must all go; and what matter how soon, or when, or where, so that the day's work is done. It will certainly be a blessed change, to pass from earth's to heaven's joys. We are reminded daily, that here we have no continuing city, and that this is not our final home; nay, we are better provided for. All things here bear one inscription, *change* and *disappointment;* but the inheritance prepared for those who through faith and patience hold out to the end, changes not; it is an enduring substance, eternal in the heavens." In the 1st month following, his wife returned home.

In the year 1817, Short Creek Quarterly meeting, on the application of Friends of Alum Creek

preparative meeting, agreed to establish a monthly meeting there, and also a meeting for worship and a preparative meeting at Owl Creek. To attend the opening of these meetings, a committee of men and women Friends was appointed. Of a visit to those places, Hugh Judge gives the following account:

In the 1st month, 1818, we set out on a visit to Friends at Alum Creek and Owl Creek, and on third-day evening, the 20th, reached a friend's house near Mount Vernon. Next morning we attended meeting at Owl Creek, it being their preparative meeting.—That afternoon and next day we spent in visiting Friends' families; and on sixth-day had an appointed meeting among them. 24th. We set out for Alum Creek, and in the evening arrived at Joseph Osborn's; attended their meeting on first-day, and in the afternoon and next day we were engaged in visiting families. On third-day, the 27th, we had a meeting appointed particularly for the youth and children; then went on with the family visit; and next day visited the school, which was large. It was taught by a very hopeful young man, who was just married, at about the age of nineteen.

On fifth-day, the 29th, we attended Alum Creek monthly meeting, which held late, there being a good deal of business in appointing Friends to record births, burials, marriages,—taking care of the poor, &c. There were some goodly looking Friends at this meeting, and a large number of young people; some of whom appeared hopeful. We had many precious opportunities in Friends' families, and the meetings were owned with the overshadowings of Divine love. After this we returned to Owl Creek and stayed their meeting on first-day, the 1st of 2d

month. The meeting at Alum Creek was very much made up of Friends from New York state. Thomas Rotch and another Friend had lately visited both settlements, having one meeting in each place. We paid a thorough visit to them; having four meetings at Alum Creek, and three at Owl Creek, besides visiting their families and school, and left them well satisfied with our labours among them. After spending a little more time among Friends at Owl Creek, I returned home by way of Zanesville, and attended our Quarterly meeting held at Short Creek, in the second month.

In looking over this little journey, I have recurred to the meetings appointed for the young people and children, and not confined to those of our society. These have sometimes been among the best meetings I have had; and I have seen great tenderness among them. I have long believed that the younger branches of society have been too much overlooked. I have found my mind much drawn toward the neglected classes, the sick, the poor, the aged, &c. Sometimes, when I have gone into a neighbourhood, I have had two, three, four and sometimes five meetings, before I felt clear to leave the parts, and the last meetings mostly the best. Friends who travel through this country, mostly appear to be in haste;—have a meeting here to day, and away tomorrow; and sometimes the notice so short, that general invitation cannot be given. This way of travelling may serve for them to say they have been to such and such places. However, if they have peace in going on so rapidly, be it so. We cannot give one another eyes to see, and must let every one move as they are Divinely instructed. And yet we may re-

mark for one another's consideration, that a small lot well worked, often produces more than a large field, half worked: and how seldom, with some travellers, do we hear the aged, the sick and the afflicted inquired after! Some of these are gospel duties worth thinking of. May those who are young, and coming on the stage of active service in the Truth, improve, even by the shortness of others, and faithfully occupy their gifts in all the duties pointed out to them by the safe and sure Guide.

On the 27th of the 9th month, 1818, in company with my dear wife, I left home in order to attend Baltimore Yearly Meeting, and to visit some other places. We had a sweet, parting meeting with Friends; our monthly meeting also the day before was a heavenly, favoured season. After attending the Yearly Meeting, we visited our children and a number of friends, and on the 15th of the 11th mo. arrived at our son Thomas's, at Lewis-town in the state of Delaware. On the way, we attended a meeting at Cold Spring, appointed by Huldah Hoag, from Vermont. She also had an evening meeting at Lewis-town, and lodged at my son's. On first-day, the 22nd, my wife and I rode twenty-four miles to attend Friends' meeting at Milford. It was small, being composed of three men and a lad, one woman and a few girls: the men were all there but one that belong to this meeting. We went on thence to attend the Quarterly meeting at Little Creek; at which was Huldah Hoag and her companions, William Rickman from England, Evan Thomas from Baltimore, and several Friends from Jersey. Five monthly meetings compose this Quarter, but it is a very

small one. There is one coloured man who is a member; and in the meeting for business he spoke considerably by way of exhortation to Friends,—reminding them that we had had a favoured meeting that day, and pressing upon the young people particularly to regard it so as to improve thereby. Those who laboured in word and doctrine, he exhorted to be encouraged and hold on their way in faithfulness. The meeting was very quiet while he was speaking.

After the Quarterly meeting at Little Creek, we attended four meetings on our way back to our son's at Lewis-town. This is a pleasant place, so far as pleases the sight of the eye; but there is one main thing wanting to make it a desirable place for me to live at; that is, good society,—one of the greatest sweeteners of life. For what is all the glitter of this world worth, without good society? And there is no society really good, without religion. Pure religion is the first and main pillar, or the main ingredient in the sweetener of life. It is obtained by seeking first and principally the kingdom of God and his righteousness. Let this, my dear children, be your first, your early choice. Seek durable riches and righteousness,—a treasure in the heavens where nothing can corrupt, nor thieves break through and steal.—One inscription is marked on all things belonging to this life,—*disappointment* and *decay;* but in the enjoyment of vital religion, there is a permanent support, even amidst all the storms and tempests of life. Internal and vital religion hath its outward and visible fruits in a well ordered moral life. One trait in the character of a truly religious person, is the due observance and performance of all his duties to God, his conscience, and the church. May Almigh-

ty Goodness have you in his keeping, and preserve you from all the chilling blasts of this world and its spirit, enabling you to walk before him in fear, and with perfect hearts doing that which is right in his sight.

12th mo. 2nd. We attended a meeting at Lewistown, appointed by Evan Thomas. There is now no Friends' meeting within twenty miles of this place; there used to be one within five miles, but it is dropped, and the meeting house looks like a habitation for bats and owls. On seventh-day afternoon, we rode to a Friend's house about six miles, and next day sat down with the family in a religious opportunity. Five members reside here. I pity them very much. Ah! what privileges we enjoy in our land! Surely, if they are not improved, they will add to our condemnation. Oh! how all that is alive in me has been moved when I have looked over the dear children, exposed as they are here! May the unslumbering Shepherd of Israel care for them. When I was here more than thirty years ago, there was then living a number of what might be called the nobles in Israel; they are now gone from works to rewards, and a young generation has grown up, who have much of this world's glitter about them; such things as their fathers did well without. Ah! how true a picture of society in many other places! The spirit and customs of the world slay thousands of our society; as does also the unlawful love of lawful things. I have mourned over the desolations that have been made, and are still making among Friends. Here in this land, as in other places where slavery has prevailed, the church (or vital religion) has fled into the wilderness. Oh! when will the day come,

in which man shall not tyrannise over his fellow man,—when the bonds of oppression shall be broken and the captives go free? It was said by one formerly, that "the real calls of nature constitute the measure of enjoyment, even as the foot is the measure of the shoe. The want of necessaries alone, can be termed poverty."

12th. Still at Lewis-town. Since being from home, I have had some heavenly seasons of Divine enjoyment,—the communion and fellowship of the holy Spirit, which is a rich foretaste of the joy that will hereafter be fully revealed, if the faith is kept. With God dwelleth all fullness; and in the enjoyment of his presence, the soul partakes of that fullness. My best seasons of heavenly enjoyment are often when alone: the most profound calmness, the greatest inwardness is felt when at home with the Lord. Here, the soul drinks of that river which makes glad the whole heritage of God. When all the animal powers are melted down, when there seems as it were a union of heaven and earth,—in this state true fellowship is known; even according to the prayer of Christ, that all the members of his family may be one in the Father and in the son, even as they are one. In this state of fellowship, there is no use for words,—it is a state of pure feeling, and heavenly enjoyment of Divine oneness.

18th. We left our son Thomas's, at Lewis-town, and on the 22nd arrived at our son-in-law, John Jewett's, at Deer Creek in Maryland. Here we stayed till the 27th of the 1st month, 1819; I then went on towards Little Falls; and as I travelled the road, a precious enjoyment of the Divine presence overshadowed me. My heart was filled with praises

to God; the spring of the ministry (as at some other times) opened with great clearness, and rose to a considerable height, as though I had been in a large assembly of people. I thought of William Dewsberry and other early Friends. My soul was clothed with awful reverence, and bowed in worship, adoration and praise to God the Father. In this state, the spirit of supplication came upon me, and near access seemed to be opened to intercede for the church, that she might arise and shake herself from the dust of the earth, and put on her beautiful garments; that so she might come up out of her present wilderness state, leaning upon the breast of her Beloved, and appear "fair as the moon, clear as the sun, and terrible as an army with banners."

30th, I rode to Gunpowder and attended their meeting next day, in which I had some service. I was also at their monthly meeting on fourth-day, the 3rd of 2nd mo. A number of years has passed since my being among Friends here; a number of their children who were then small, are now grown up; but from their appearance, I should not have known them to be members of our society, they have gone so wide into the customs and fantastical fashions of the times. It is sorrowful; but parents are to blame, whilst their money not only pays for the articles, but for the making of their fashionable garments. I allude to such as are in their minority, and who are provided for by their parents. But when parents have pursued the world with avidity and grown rich, the children have taken wing, and flown away. Surely this society of people will be awfully visited. Oh! how I pity in my very heart the youth of some families (for all have not yet

given way, and let fall our testimony to plainness,—there is a remnant that mourn as between the porch and the altar, with whom my spirit has sympathy and fellowship) but when I go into some families and see plain fathers and mothers, and their minor children tossed off in the manner of the world, the lamentation uttered by one of old sometimes revives: "Even the sea-monsters draw out the breast, they give suck to their young ones; but the daughter of my people is become cruel, like the ostriches of the wilderness." If parents will put such finery on their children while they are young,—if they will dress them as their church or presbyterian neighbours do theirs,—surely their children, as they grow up, will not wish or like to be singular. Christ says, "Suffer little children to come unto me, and forbid them not." But it looks as though many parents, instead of bringing their children to Christ, are driving them as fast and as far from him as they can. So that with regard to some it may be said, the leaders of the people have caused them to err: and where the head is sick the heart is faint.

On fifth-day, the 4th of the 2nd month, I went to Baltimore, and next day attended the monthly meeting for the Western District; on the day following, was at the select Quarterly meeting, which was a close, searching time. On first-day, attended Old-town meeting, and next day the Quarterly meeting for business. After this, we stayed in town among our friends till the 27th of the 2nd month, when we rode to S. P's. It was very cold; considerable snow having fallen and drifted, made it difficult to travel. In the first week of the 3rd month, we went to Gunpowder, and spent one night with Oliver Mathews,

now in his ninety-eighth year; but his faculties were good, and he enjoyed himself and his friends comfortably, being preserved in a state of much innocency and sweetness. On second-day, the 8th, I had a meeting with the children and young people at their school house near Eli Mathews'; which was a tendering, good opportunity.

On leaving Gunpowder, we went to the city of Washington and attended Friends' meeting there on first-day morning—in the afternoon, at Alexandria, silent. We stayed five days with our daughter Rachel; then returned to Washington and was again at their meeting. Thence to the monthly meeting at Indian Spring,—also their first-day meeting following: dined with Samuel Snowden, where we met with Tristram Russel, from New York state, on a religious visit southward. After a sweet, refreshing opportunity with Samuel Snowden's family, we returned to Baltimore; and on the 24th of 3rd mo. left that city, and took our journey over the mountains to Ohio, where we arrived at our home in safety.

Stillwater, 5th mo. 16th, 1819. Great is the loving kindness and mercy of my God toward me. His favours and blessings have been multiplied; they are more in number than the hairs of my head. When I look back to the days of my youth, I am ready to say, What was I, or my father's house, that he should take me, a poor lad as from the dust of the street, or as a beggar from the dunghill, and set me as amongst the princes of his people;—calling me to the work of the ministry, and giving me a portion therein, to declare of his faithfulness and truth, and of his salvation to the people, and to open the doc-

trines and mysteries of his kingdom! And his grace has not been bestowed on me in vain; for what I am, I am by his grace and good spirit, operating in and through me. And now, O God of my salvation, I pray thee, keep me unto the end,—hide me in thy pavilion, in the secret of thy tabernacle hide me; that so mine enemies may not prevail against me in the time of old age, and when my strength faileth.

It was four years last month, since we came to reside in this land, and I am well satisfied in being here. I view it as the Lord's doings, and that it was his wisdom and goodness which influenced and guided us hither. It had been on my mind for some years, but my family did not seem prepared, so I was kept back, and as it were in bonds: but now, earnestly desiring the guidance of Divine wisdom, I feel at his disposal, and ready to go wherever he may be pleased to send me.

20th. The humbling goodness of Israel's unslumbering Shepherd attends me; from day to day it is renewed as the morning, and my prayers are for preservation in the path of humility, meekness, gentleness, and every christian virtue. Oh! how I long to arrive at greater degrees of perfection, and greater conquests over every thing that is of human nature, both flesh and spirit!

12th mo. 3d, 1820. Having opened in our monthly meeting, a prospect of duty to visit some meetings, appoint a few as way might open, and visit some families;—and having the concurrence of Friends, I set out on the service, in company with Dempsey Boswell, and visited the families of Somerton meeting, the most southern branch of our monthly meeting; also attended their week-day meeting, which

was a solid, favoured opportunity. We visited about thirty families; in many of which we had precious seasons, and the hearts of Friends were made glad. It was a time of renewed favour, and a tendering visitation to the youth and children, of whom there were several large families. In going through a service of this kind, and passing from house to house, the mind becomes necessarily and properly stripped of all dependance, and favours, and knowledge that has been experienced in families that have been visited; and we have to sit down entirely emptied of all, and to become as blank paper. There should be nothing carried from house to house,—but we should leave every crumb behind. It is one thing to tell people what they are; and it is quite another, to tell them what they may be, and what the Holy One designs they should be.

In this visit, there was a little handed forth in every family, as way opened; in some few, the spring was very low, the waters of the sanctuary being no more than ankle deep. In such instances there were no endeavours nor anxiety to raise the spring by creaturely activity, nor to stir up or awake the Beloved before the time: but the care was to move only in the simplicity and nothingness of self; and so becoming all things to all men. I believe there is no service so humiliating to the creature, as visiting families, when rightly engaged in. These continual baptisms are necessary, in order that no flesh may glory in the Divine presence. How oft was the apostle's experience remembered, where he said, "being poor, yet making many rich."

9th. We set out for Leatherwood, and visited several families there; also attended their first-day

meeting, and had an appointed meeting in the afternoon at the widow Webster's. They were awakening seasons, in which considerable tenderness appeared. On second-day, the 11th, we had a meeting at Henry Bailes's; after dinner we left the place, and travelled through the snow some distance. Friends were very kind to us in every place, and we parted from them in much nearness of spirit.

The remaining account of this visit appears to be lost or mislaid. In the summer following, about the last of the 6th month, 1821, Hugh Judge set out on a journey over the mountains on horse back, having a friend in company. Of this journey is the following brief account:

On first-day, the 8th of 7th month, we got to Dillon's Run meeting, and put up at a Friend's house where they have eight children, all grown up except one; they are a goodly family, brought up in nice order. We also had an afternoon meeting at Dillon's Run, and then went on for Back Creek, where we had a meeting on third-day; next day at the Ridge, and the day following, one at Winchester. Thence, by way of Waterford to New Market, where I attended their first-day meeting, and next day reached Baltimore. The yellow fever was in town, but I visited several aged people who appeared near the end of their days, and divers others who are since taken to the inclosure of the silent grave. Thus we see from day to day that our lives hang as by a slender thread.

18th. I left Baltimore, and rode to my son-in-law John Jewett's, at Deer Creek; thence, in company with my daughter Susanna, I set out next day for Lewistown in Delaware, to see my son Thomas. We

took Milford meeting on the way, at which there were only twelve persons, and arrived at Lewistown in the evening; found my son and his family in health, and tarried with them till fifth-day morning, the 26th, when we set out on our return to Deer Creek. On first-day, the 29th, I attended Deer Creek meeting, where Mary Mifflin appeared in testimony. My daughter Margaret Judge has been on a visit to New York and thereaway; she has visited the state prison, poor house, hospital, and other public places, beside attending Friends' meetings there. She is now looking towards our Yearly Meeting at Mount Pleasant, and so on to the opening of that at Whitewater. May the Holy One preserve her. In true littleness is true greatness.

On my way homewards, I travelled diligently, and reached our monthly meeting after riding sixteen miles in the morning previous. At this meeting, I mentioned my prospect of attending the opening of the Yearly Meeting, proposed to be held at Whitewater, Indiana. My daughter Margaret returned with me, and we reached my home about a week before our Yearly Meeting commenced at Mount Pleasant. After staying a day or two, we set out and attended our select Yearly Meeting on seventh-day, where we had the company and services of a number of strangers; Elizabeth Coggeshall and Ann Shipley, from New York; and William Foster from Europe. But I was taken with chills and fever so as not to be able to attend the sittings after second-day. In one week after the close of the meeting we got home, and I gained strength so fast that I was able to set out with my daughter Margaret and a number of Friends, in order to be at Indiana Yearly Meeting.

9th mo. 26th. We got to Zanesville, and were at their meeting on fifth-day. In the evening, at Margaret's request, we had an opportunity with the members of our society. On seventh-day, we reached Dry Run settlement, and had a meeting there next day; though but few Friends reside here. On second-day, the 1st of 10th month, we got to Fairfield, and next day to Waynesville. Our company had now increased to twelve. But in the midst of company, I often feel lonesome; especially when there is much conversation about trifling things, exciting to laughter; for this is not often improving to the mind. On the 5th we arrived at White-water, and I put up at my nephew George Hatton's, two miles from the meeting house.

At this Yearly Meeting was a large body of Friends, and a promising appearance of young people. The business was conducted with weight, and I had a hope that Friends will get along satisfactorily. The Meeting closed on sixth-day; and a comfortable degree of brotherly harmony was witnessed throughout. I stayed over first-day, and attended White-water meeting, which was large and favoured. After visiting several Friends, among whom was William Williams, who was very feeble, I set out for Springborough, about forty miles. Here I stayed several days; during which I attended Waynesville meeting on first-day, and thence to the monthly meeting at Fairfield;—also their first-day meeting, in which Truth's testimony went forth in great clearness, and the holy Arm was magnified. I also was at a meeting at Newberry, which was a favoured season, and much brokenness of spirit appeared thro' the meeting. From thence I went on pretty directly home.

Having obtained the concurrence of our monthly and Quarterly meetings, I again left home about the middle of the 12th month, on a religious visit to Indiana, having Thomas Farquhar of Westland for a companion.

[This visit appears to have been an extensive one, and yet no account is found among the detached papers of Hugh Judge, of the extent or service of his travels, for nearly four months. That it was an arduous journey, thro' a comparatively newly settled country, undertaken in the depth of winter, for a man of seventy years or upward, can be readily admitted: but it must remain unknown to the reader, unless some one acquainted with the narrative, or the letters and papers of himself or companion, can yet be found to supply the deficiency. The following description of some of their difficulties, is gleaned from some letters and papers referring to the latter end of their travels in Indiana.]

4th mo. 11th, 1822, being furnished with a guide, we crossed the west branch of Whitewater, where the stream was about half way up our saddle skirts in depth. After a meeting at Milford, we rode four miles to a friend's house, where we lodged. Next day, we travelled along the wilderness or Sand-creek road, about thirty-seven miles, and put up at a tavern in the forks of Clifty-creek; but there was no stable nor shelter for our horses, and but little to give them: our own fare was not much better, and a heavy rain fell in the night. The people, however, taking the advantage of travellers' necessities, charged very high for our poor accommodations. 13th, we rode forty miles, chiefly thro' the wilderness, to Jesse Moon's,

where we lodged; he and his wife being members. Next day, being first-day, we rode about six miles to another family of Friends, where we had a meeting. These two families were settled between thirty and forty miles from any other Friends, at a place called Haw-patch. A great rain having fallen the last night, the streams were so high that we had to remain here till the 15th. Three large creeks uniting a little below, form Drift-wood river, which we hoped to cross at Columbus, about eight miles; but in this we were disappointed by reason of the flood, so returned to Jesse Moon's.

16th. We set out returning by the way we came thro' the wilderness, without any thing for ourselves or horses, and crossed two deep rivers, the first more than half way up our horses sides; but we got safely through, and arrived at Geneva, a small town on the west bank of Big Sand-creek, which is a deep and dangerous looking stream. Next day, starting very early, and passing through some beech-wood swamps which were very tedious, we got to Drift-wood week-day meeting, which was very small. In the afternoon and next morning, we travelled diligently till we arrived at Mathew Coffin's, where we took breakfast; and then went on with them about twenty miles to Lick-creek, where West Branch Quarterly meeting was held. Here, we parted with Pearson Lacy who had been our pilot through the wilderness, and next day attended the select meeting, which was small, and no Friend in the ministry present, of their own members. Here we put up at Jonathan Lindley's, a good place for travellers. 20th. We attended the Quarterly meeting, which was a day of high favour, that will be remembered for good by

some present. We also stayed their first-day meeting, and then took our journey toward the Wabash, visiting a few meetings and some scattered families by the way.

In this journey, we crossed the east and west forks of White-river, about forty miles apart. On the west side of the west branch, we got into the wet prairies, in some places near a mile of water without intermission, and some of the way, very deep. In passing through one of these, my companion stopped, and immediately his horse sunk in the mud and water up to his body. On going a little further, we stopped to consider what was best to be done, as we appeared to be in danger of losing our lives or our horses: but our guide told us we were past the worst, and had better go on. After wading many rods further, we got to a little spot of solid ground; but this was small, and the prairie around us looked like a little ocean. There were three places so deep that our pilot's creature swam. Thus, wading mostly in water or mud, we got along near thirty miles to the settlement of Friends at Honey Creek. Here we attended their first-day meeting which was small, for the creek dividing Friends' settlements, was so high that none could cross it.

29th. The creek being a little lower, we got over on an unfinished bridge, and were taken by a Friend in his carriage about fourteen miles to a settlement of Friends near Spring Creek; most of the way over prairie or glade land that was sandy, dry and rich. After staying a day and two nights with Friends, and having two meetings with them, we returned to Honey Creek, expecting to cross the Wabash to a preparative meeting, called Union, in the state of

Illinois. The water being high, we waited a day and visited some families; then attempted to cross the river which was falling, yet high. In going along the shore in order to get to a ferry, we were interrupted by great sluices of water which flowed out of the bed of the river on the low lands. Having crossed some of them, we came to one that appeared to be very deep, and our guide turned out into the woods where the water spread wider: we followed him, and after getting through two or three miserable places of mud, or rather of quicksands and water, we came to one still worse, with limbs of trees in it. Our guide ventured in and got safe through, my companion also got through, taking care not to stir up the quicksand: but my creature sank among the limbs and sticks, threw me off, and in struggling to get out, fell on me and buried me under the water. Thomas returned into the slough to my assistance, and helped me out; but I was much hurt, and apprehensive that some of my ribs were broken. We found a log on which we crossed the remainder of this quicksand, but soon found there was another before us. Thus we were hemmed in, as on every side: to attempt to go back the way we came was dreadful, and to go forward seemed impracticable. At length, we concluded to get near the bank of the river, and return if we could. Here we found a log that appeared to reach nearly across the main sluice that we had crossed. So we got on it, and our guide, Moses Hogget, on one side, and Thomas on the other, endeavoured to steady me across on this log; but I fell off, the log being small and wet, and I wet also; they, however, caught me and with difficulty got me on the log again, and thus we got over safely; Tho-

mas returning for the horses drove one through, and rode the other: and though the water was deep, it was not so bad as the sloughs.

Thus, being rescued from the dangers of the water, with gratitude to our merciful Preserver we returned about two miles to a Friend's house, where we changed and dried our clothes; and then rode about fourteen miles to Joshua Dick's, in a settlement of Friends near Terman's Creek, five miles from the Wabash river. Here we stayed all night, and next morning, the 4th of 5th month, rode to the river through a heavy rain, with sharp lightning and the thunder rolling awfully over our heads. In this attempt to cross the river, we were also disappointed; for the ferry-man told us that if we got over, there would be much deeper water for us to wade, or swim through on the other side. We therefore returned to Terman's Creek settlement, and had two meetings there on first-day. After this, hearing that the river had not fallen much, and being furnished with a guide, we returned by another route to Lick Creek, where we had two meetings on first-day the 12th, one of them in the afternoon for the youth, a precious opportunity, not soon to be forgotten. Thence to Mathew Coffin's at Blue River, where we arrived about the middle of 5th month. Mathew and his daughter Priscilla Hunt, with her companion Rachel Johnson, were about to set out on a religious visit to the eastern states, and we had some thoughts of accompanying them homewards about one hundred and twenty miles to Cincinnati: but at Drift-wood meeting, I had not had a full opportunity, so as to feel quite clear of the place, and therefore concluded to take that and a few other places on my way home.

By the foregoing account of this journey, my friends and relatives may understand a little of what I have passed through, in sufferings with hunger and cold,—exposed to some heavy rains,—travelling early and late, through perils in the wilderness, deep rivers, and storms of wind, when the trees and limbs were falling in every direction, and our lives often in jeopardy. Yet through mercy we were preserved, and brought home in safety and peace; to the great Preserver of men let the tribute of gratitude and praise be offered.

Stillwater, 4th month 1st, 1823. For more than a week past, my dear wife has been unwell; and her disorder (which assumes the appearance of cholera morbus) has increased to an alarming degree. She had this complaint when we lived in Washington city, and was thereby brought, as it were, to the point of death, while I was in Pennsylvania. About four or five years ago, she had the same disease, and was so ill that the doctor gave her up, desiring me to send for our children. It was a season of close trial to me; my soul was deeply bowed, and I was brought on my knees by her bed-side: an awful, solemn time it was, in which prayer was offered up, that if it was consistent with the Divine will to spare my wife a little longer, the cords of life might be lengthened; for we were not then prepared to meet the awful stroke. The expressions used at that season were singular, and I have often since viewed them so, but as they arose they went forth from me, and I have never had cause to believe otherwise than that they were from the inspiring Spirit of God in me. I do not say that it was in answer to the request

that was then made; but a change took place in my dear wife from that moment, to our admiration and grateful acknowledgment, and she recovered in a short time, without taking any more of the doctor's medicine. From this circumstance, we were reminded of the truth of that saying, "It is better to trust in the Lord, than to put confidence in man."

In relation to my wife's present indisposition, I have no will out of the Divine will, knowing that the Judge of all the earth will do right. Not long before she was taken sick, we being alone in the evening, were conversing on the subject of the removal of Deborah Gibbons, of Pennsylvania; an account of her death having lately been received. It was remarked that she was one of our early and particularly intimate friends, and almost the only one of our old acquaintance that had remained till now;—also that we ourselves were now numbered amongst the old people, being upwards of seventy, and that we should not be alarmed at what may happen to us here in this uncertain state: to which my dear wife replied that she was not alarmed; and this seemed to be her state of mind during her illness, which continued for about two weeks, and then she gradually recovered.

The 16th day of the 10th month, in the afternoon, as we were sitting together, engaged in conversation, there was an awful flash of lightning and clap of thunder took place so instantaneously that it made us all start from our chairs. It struck a green chesnut tree not far from our house, and shivered it all to pieces,—the like I think I had never seen before. One large piece was thrown into our yard, and the jar was so great on the cabin we live in that a pane

of glass was broken in the lodging room; yet we were mercifully preserved without harm.

11th mo. 28th, 1824. The voyage through life is but short by comparison, to those that live longest; but it has proved a rough one to some of us. This world has few or no real charms in it: a shade soon comes over all our pleasant things. Even when the sun appears to rise bright and clear, how soon the clouds arise, and hide it from us. All things here below bear one inscription,—*change and disappointment*. These reflections have arisen on hearing of the death of another of my dear friends at Mill Creek in Pennsylvania; but I am fully satisfied that her husband and children's loss is her eternal gain; and that she now enjoys a heavenly inheritance, out of the reach of pain and sorrow.

The 7th of the 6th month, 1826, my wife and I set out from our son-in-law, A. Thomas's, at Stillwater, (where we had resided some time,) with a prospect of going to Baltimore, and to visit our children and friends; that day we went to St. Clairsville, and next day attended Friends' meeting there. In the afternoon, the weather being very warm, a friend kindly helped us along with his carriage to Wheeling; next morning we rode to Washington to breakfast, and thence to Thomas Farquhar's at Westland, where we lodged. First-day, the 10th, we attended meeting there, and went on to Caleb Hunt's. Here I put myself under the care of a doctor who thought he could help my hearing, and we stayed some time, attending meetings as they came in course. But the love of the world, the deceitfulness of riches, and the

lust of other things, prevent many Friends from duly attending their religious meetings here as well as in other places.

In about five weeks after we left home, we arrived in Baltimore, and were at meeting there; and on the 22d of the 7th month, we reached our son-in-law John Jewett's, at Deer Creek.

Besides visiting our children and acquaintance, I was at a number of meetings, and had some service on Truth's account, in divers places.

From some documents found among his papers, it appears that Hugh Judge during this visit sent home for a certificate of removal to some meeting within the limits of Baltimore Yearly Meeting; but owing to the disunity and misunderstandings that were spreading in society, although a certificate was prepared, it was not sent after him. In a letter directed to him, dated Stillwater, 2d month 18th, 1827, the writer, in relation to the prevailing dissentions in society, says, "As thou art out of it, it is my opinion thou hadst better continue where thou can remain quiet, until things get a little more settled here."

No account is found of the remainder of this visit, nor of the return of Hugh Judge and his wife to their residence at Stillwater, in Ohio: but it appears likely that they set out in the spring, 1827, and reached home in the summer following, where they were in the 8th month. His wife, whose health had been for some time declining, departed this life and finished her probationary course in the 9th month, 1827.— She was a woman who was much respected and beloved by all who knew her, being religiously concerned for the support of the testimonies of Truth

in accordance with our profession. In short, her character may be expressed in a few words, that she was a humble and experienced christian.

In a letter from a Friend to Hugh Judge, dated 12 mo. 1827, this testimony is borne to her memory and worth: "As a shock of corn fully ripe, so we trust she has been gathered into the garner of everlasting rest and peace. Amidst all thy trials and privations it must be a consolation to remember this, and to believe also that our loss is her eternal gain. Those who most intimately knew her, and had experienced her worth, will more especially feel a void not easily to be supplied. In common language we may say, she was a great woman,—and that she has left behind her few that were her equals. My spirit was clothed with much tender solicitude on her account, when she was last with me, and I felt as tho' I would like to watch over and assist her, as a daughter, the few remaining days she might remain in this probationary state."

That she was an excellent wife, mother, neighbour and friend, many testimonials might yet be given by survivors. But to her husband, with whom she had shared the joys and sorrows, the trials and vicissitudes of more than half a century of years, the bereavement of a sympathising affectionate spouse must have been keenly felt; more especially as his hearing was much obstructed and his health and strength declining with age and infirmities.

Being thus left as it were alone (for his children were all married and settled) Hugh Judge again undertook the arduous journey of crossing the mountains, with some prospect of making his home with

his children at Deer Creek in Maryland, at least for a season.

On the 16th of the 1st mo. 1828, being on his way at Brownsville in Pennsylvania, he thus wrote in reference to the state of society: "What a gloomy day we live in! Darkness seems to cover the earth, and gross darkness the people. Happy are they who have got beyond it all, out of the reach of the noise and strife of tongues. I have known the society for nearly sixty years, and I never knew any thing to equal it. Where, or in what the storm will end, there is One only knows. But this is sealed on my mind, that what is of God will stand, and what is not, will fall to pieces like an old rotten building. The church of Christ was never built up with blood and violence. Wherever force and violence were used, the true church retired into suffering: for Christ is the prince of peace, not of confusion."

After spending some time in Philadelphia, New York, Darby and some other places, he arrived at Deer Creek in Maryland about the middle of the 11th month, much worn down with a heavy cold and hard travelling. In a letter to his son, residing at Flushing in Ohio, dated the 25th, he says, "It is interesting to me to understand how things are passing. I wrote thee from Darby, and expected to meet a return here, but none has come, neither has my certificate arrived. It is hardly likely that I shall see Ohio this winter, without some suitable company should offer. My age and infirmity, with the cold blasts of the winter gales, forbid the undertaking.—Hast thou got thy dear mother's grave made up and sodded? Last night I suffered much pain, but am better to-day. Elias Hicks is here; he remembers

you all affectionately, and sends his love with mine to you and other friends."

The following memorandum is found among his papers, and indicates the tender state of his mind: it is dated

"Deer Creek, 1st mo. 20th, 1829. How often are my heart and eyes filled, not only in the remembrance of, but with humble gratitude for, the Lord's continued care over me! Surely, I can say, his loving kindness is better than life, and the lifting up of the light of his countenance, than great riches."

In the spring following, he returned to his son-in-law, Asahel Thomas's, at Stillwater; and not long after, as appears from the date, he wrote the following, which he calls a statement of facts:

3d mo. 31st, 1829. I have been repeatedly asked if I knew any thing respecting Job Scott's essay, called Salvation by Christ; and as its genuineness has been called in question by some, I think right to give the following statement of facts concerning it. I am, perhaps, the only Friend in the state of Ohio, that ever saw it as it came from Job's pen. When I lived in the city of New York, the meeting for sufferings in New England sent that part of Job Scott's Journal which is now in use, and the piece above alluded to, to the meeting for sufferings in New York for its examination; and I was a member of that meeting at the time. After giving that attention to the business which is usual, the whole was placed with a large committee, of which I was one. The Journal part was soon examined and returned; the Essay on Salvation was retained, and the committee gave close attention to it, examining it very minutely, paragraph by paragraph. It was some time on

hand, and I read it so as to become fully acquainted with it in every part. After a full, free and open discussion, there were a considerable number of Friends of the first standing who wished to have it printed and given to the public: but there were some others who held back; not but that we were all fully united with Job Scott in his views in every part of the essay: the only difficulty with those who held back was the language he used in calling man the mother of Christ.* Yet even in this we believed we

*"It may be thought by many, that Christ is not the son of any but God and the virgin Mary: but Christ himself positively declares, he that doeth the will of his Father, "the same is his brother and sister and *mother*." Shall we suppose he only meant, that they were dearly beloved by him, and owned *as if* they were his nearest relations? But verily, he meant as he said: and had he not carefully confined his words to a strict meaning, he might have called such his father too. But in the spiritual sense in which he was speaking, no man can possibly be his father, but God. It is true that we read of his *father* David. In regard to his outward genealogy and descent, David was his forefather; but in regard to his [spiritual] *birth in man*, none can be Christ's father but God only." "But though, speaking of the *inward*, no *man* can be his *father*, yet man can and must be his "*mother*," as well as "sister and brother," if ever he come to be truly regenerated and born again of the "incorruptible seed and word of God." This state "invariably takes place in every soul that becomes the *mother of Christ*, which every one doth that is "born again," or is born of God. For this new birth, or birth in man "of the incorruptible seed of God," is as real a birth as is our first birth, or birth into this world."

"Hence, every man in whom this (new) birth is brought forth, is truly the *mother* of Christ. God alone is the *father* of every such joint heir with the blessed Jesus; the person in whom he is thus begotten, is his mother; the begotten in every such soul is his *brother* and *sister*."

Paul "travailed in birth" with the little children spiritually, that *Christ* might be *formed in* them." Gal. iv. 19. See Salvation by Christ, page 509–14, Journal, last edition, 1831.—Eds.

fully understood him and thought him correct; but some thought the time was not then come to publish it, though it might come when it would be right to have it printed. With this view, it was returned to Friends in New England.

Since the essay was published in Philadelphia by Emmor Kimber, a copy has been sent to me; and on carefully reading it, according to the best of my recollection, I do not perceive any change made in any part of it, and believe it is substantially correct as it came from Job Scott's hand. I may further add, that when I was in New York last spring, I had a conference with a few friends yet living who were on the committee of the meeting for sufferings with myself, and we were of one mind that the printed essay on Salvation by Christ, is the same that was before the committee in manuscript, and that it is genuine.

4th mo. 21st. My mind has often been clothed, for months past, with something deeply and humblingly impressive, under a belief that some awful judgments are impending, and that some of those who occupy the foremost ranks in society will be removed as stumbling blocks of offence out of the way.

A letter from his friend John Hunt, of Darby, dated 2d of 3d mo. 1830, says, "I was glad on receiving a few lines from my worthy friend Hugh Judge, informing of thy safe arrival home to thy friends; but sorry on account of thy trials and besetments on the journey. I am fully decided in my judgment, that no Friend should undertake so long a journey without a suitable companion; especially one of thy advanced age. I was also sorry to hear of thy trials

and losses after getting home; but rejoiced to hear that thy mind was supported through and over all."

"I have just now received information of the decease of our mutually beloved, ancient friend Elias Hicks, who departed this life last seventh-day evening. I was lately told that just as he had finished a very excellent letter to thee, he arose from his seat, and on going across the room the said letter dropped from his hand on the floor; which some of the family observing, went to him, but he could not speak. But though his body received a paralytic stroke, his mind was alive in the best things, and he departed in peace, after laying about thirteen days."

"We have passed through a very great shock and trial in the loss of our precious daughter, Hannah M'Ilvaine, after a very short illness. She departed this life the 11th of 10th month last, in the forty-fourth year of her age; leaving a very affectionate husband and nine children; and such a house of mourning I think I never beheld. The evening before, she went over to their brother Richard's, and in a short time was seized with violent pain. Three doctors were called in who did every thing as they thought for the best, but no relief could be had. Towards morning we were sent for,—and found her quite sensible; but she departed about ten o'clock, as easy as if going to sleep."

"Our best wishes are for thy preservation; as we are all on the decline of life, and verging towards the close, according to the course of nature we must ere long leave the present scene. We often think of thee; and thy firm faith, with unshaken confidence in that Divine Arm of power which hath been with thee from youth to advanced age, bearing thee up,

supporting and comforting thee through this probationary state, hath often been encouraging to our minds. In love, we remain thy friends,

JOHN and RACHEL HUNT."

To this letter, he wrote the following reply:

To John and Rachel Hunt, Darby.

Goshen, near Barnesville, 6th mo. 9th, 1830.

My dear friends,—Your truly acceptable favour of 3rd mo. 2d came to hand after long delay somewhere. Ah! that great and good man, our mutual friend and elder brother E. H. is now no more in the society of men. We are well assured he has closed in peace. On his account there is no cause to mourn, but to rejoice; on the church's account we sorrow, and have cause to sorrow, but not to murmur. God forbid. We should have been willing to have him longer in the field of labour, in this the day of Jacob's troubles and Joseph's fears; but God saw it best to take him from us,—to take him to himself. Having served God in his generation, he has fallen asleep in the arms and bosom of everlasting love. What a favour! He is now out of the reach of the illiberal tongues. Blessed indeed are the dead who die in the Lord, from henceforth and forever, who are gone to rest and their works do follow them. How truly may these scriptures be applied to our worthy friend, "They that are planted in the house of the Lord, shall flourish in the courts of our God: they shall yet bring forth fruit in old age, they shall be fat and flourishing." "His bow abode in strength, and the arms of his hands were made strong in the Lamb's warfare by the mighty God of Jacob; from thence is the shepherd, the stone of Israel. The archers shot

at him, and sorely grieved him;" but his abiding and abode was in the life and power of the eternal Word, which kept him over and above them all. And it is in a measure of the same life, light and power in which he moved and acted, that we enjoy him, and in which he is present. Although the body be dead, and the curtain dropt between us, yet he has, as it were, only just stepped into an adjacent room. Many sons have done valiantly in the present day, but he has (as it were) stood at the head in the great and good, and glorious cause. His trumpet gave a clear and certain sound; he filled his post with dignity and honour; he is numbered with the Lord's worthies, and his name is enrolled in the Lamb's book of life. He was pleasant and cheerful, but not light; solid and grave, but not gloomy. He had regard to the holy Master's direction, not to appear unto men as those that mourn, but to wash and anoint. He had learned and knew how to wear his best garments frugally and sparingly, and to keep the sackcloth underneath, out of sight. Let us endeavour in our measures to follow him as we have every reason to believe he followed Christ. And Oh! may the spirit that rested upon him, descend upon the Elisha's.—He will live in the minds and affections of hundreds, to whom he has been a blessing in the hand of God. How sweetly have I known him to sing to that Rock that followed Israel, which Rock was Christ, the wisdom and power of God! When I have known him to be clothed with zeal as with a cloak, when we have been in service together from home, how hath all the living powers of my inmost soul been bowed in adoration, worship, obedience and praise to that Power which raised him up, and committed unto him

a dispensation of the gospel to preach. Let us then, my dear friends, endeavour to finish our course, as we have every reason to believe beyond all doubt, he has, in well-doing,—that we may meet the blessed welcome of "Well done, good and faithful servants." May the eternal God be our refuge, that we may know the everlasting arm to be underneath. Let us be strong in the Lord and in the power of his might, for he it is that shall tread down our enemies.

I shared with you in the close trial of your dear daughter's sudden removal;—a spear which must have gone deep into your reins. No marvel that it was a house of deep mourning, and that the neighbourhood felt it. My feeling with and for her bosom consort, has been of a very tender nature. A double portion of care and charge now falls upon him for those tender motherless children. Greet him in my name and say, the Lord giveth and taketh away; blessed be his name forever. My love is to the children; their loss is great, may they be sensible of it, and do nothing now she is gone, that they know would grieve her if she was with them; and may they do all they can to help and comfort their dear father. It is given me to believe that there is no cause to mourn on dear Hannah's account: she is taken away from the evil to come; not in anger nor displeasure, but in mercy; and Oh! that it may be sanctified to her family,—to her brothers and sisters. The Lord uttereth his voice many ways in love and mercy, for his very name and nature is Love. In a very particular and especial manner, let me say to dear Naomi whose soul has been humbled within her, That no time is better to give up, than when the humbling

hand of God's power is felt,—and that the Lord delighteth in a cheerful giver. Give my love to her, her husband and children.

We see, my dear friends, how soon a shade comes over all pleasant things here,—all for some wise purpose: but you know the Rock that is sure and steadfast, wherein to trust; so that with David you can say, "Thy rod and thy staff, they comfort me."—When it is well with you, think of me;—when the sceptre is held out, and you are favoured to step into the King's courts, beg for me, for I need your prayers. I live on my own farm alone, and go but little from home. There is great safety to the mind in being alone, and sometimes I can say, never less alone than when alone. In near and dear affection, I bid you farewell. HUGH JUDGE.

In the spring, 1831, Hugh Judge again crossed the mountains in order to attend the Yearly Meetings of Philadelphia and New York. In a letter written at Darby, 25th of 4th month, he says, "I am far from being well: the heavy cold I took on my laborious journey, the season of the year, with the badness of the roads after we left the turnpike and the carriage at the foot of the Alleghany mountain,—was almost too much for the old man. A very racking cough took place, which kept my throat and breast exceeding sore, and brought on some fever. I left the city a few days past; the Yearly Meeting was large, and closed on sixth-day evening. The business was conducted in a comfortable feeling of harmony and brotherly condescension: but I thought the waters of the sanctuary did not rise very high. I had nothing to do in the line of the ministry; my small service

lay in the meetings for business and the select meetings. I have appointed no meetings since I have been out. In a few days, I think of setting out for New York."

After attending New York Yearly Meeting, Hugh Judge went back to Philadelphia and passed the summer and autumn among his friends in Pennsylvania and Maryland. He returned to Ohio early in the year 1832, and attended the Yearly Meeting at Mount Pleasant in the 8th month following, of which he kept this account: "On seventh-day, at the tenth hour, our Yearly select meeting opened, and a favoured time it was. 26th, being first-day, I attended the meeting at Mount Pleasant, and it was very large, but an exercising time,—being so long in gathering, with such a continual going out and in. Some of the servants stood forth in public testimony, but it seemed almost like beating the air—the afternoon meeting not much better. Second-day, at ten o'clock, the Yearly Meeting for business opened, and a good time it was. A large number of Friends came together, with a promising appearance of hopeful youth, and we were favoured to move on through the several sittings in brotherly love and harmony. The meeting for worship on fifth-day was also a good season; it was large and remarkably still and quiet. I was silent in the meetings for worship, my service lay much in the meetings of business."

In the 11th month, I attended the Quarterly meeting at Waynesville, which was large, being composed of eight monthly meetings; but it was a comfortable season. On first-day, I was at two meetings at Springborough, that in the afternoon for the children and youth was large, and a favoured opportu-

nity. Next day I returned to Indiana, and on the 20th of 11th mo. was at Goshen meeting the third time. It was their preparative meeting, but was very small, only about seven of each sex present. Alas! when will this stumbling-block of slackness in attending meetings in the middle of the week be removed out of the way? When the Lord shall roar out of Zion, and utter his voice from his holy mountain, the sinners in Zion shall be afraid, fearfulness will surprise the hypocrites.

23d being first-day, I was at two meetings at Richmond; the afternoon meeting being for the people of colour, was a good time, in which considerable tenderness appeared amongst them.

12th mo. 1st. The Quarterly meeting of business began, at Richmond. This Quarter is composed of two monthly meetings only, Whitewater and Milford, and there was little business before them, except the Extracts and epistles from the Yearly Meeting. The select meeting was held the day before, and was small, a number of the members being absent. On the 6th, I attended the Ridge meeting, and was well satisfied in sitting with them in silence, as I have also been in passing their late Quarterly meeting in silence as relates to the ministry.

14th. I attended the Quarterly select meeting at Westfield,—a small meeting, but it was a refreshing time to Friends, and we were comforted together. The Quarterly meeting for business next day was an excellent, favoured season, as was also the first-day meeting at the same place. These meetings will not be very soon forgotten by some who were there.—On third-day, the 18th, I had a meeting held at one Hancock's, and next day attended the week-day

meeting at Elk. I was well satisfied in being at the two last places, though I thought it seemed like taking a final leave of Friends there.

Of the long and severe illness which Hugh Judge suffered during the latter end of the year 1833, and beginning of '34, the only notice we find is contained in a letter to his friends, John and Rachel Hunt, of Darby; from which the following is extracted, dated near St. Clairsville, Ohio, 24th of 1st mo. 1834.

"My dear friends,—You have been so fresh in my thoughts, that I have taken the pen in hand to say so, though I can write but a few words at a time,—the weakness is such in my right hand. You are amongst those I have long known and loved. Friendship, founded in the Truth, as David's and Jonathan's was, is firm,—the same in cloudy weather as in open sunshine. I have been going, in thoughts, from house to house amongst your children. The Lord has blessed you and yours, and it humbles your souls. God is love; and they that dwell in love dwell in him: and it is their dwelling in him, the true Light, that keeps them fresh and green; in which state, there is a bringing forth acceptable fruits.

I wish to hear from you, as I never expect to see you. You have heard, it is likely, of my long illness: for days and nights together, all but gone; and I wanted to go. I told those about me that this was not my home,—I had been a long journey, and that this was not my home,—I wanted to go home. In this I did not sin, nor displease my God, in my anxiety for the soul to be with the redeemed. But the Judge of all the earth knew better than I, that here was something yet for me to do. I was so far

gone, that it took two or three to lift me in and out of bed; and what little I took, they fed me as I lay; for I could not put my hand to my mouth. But at length I began to mend; and am gaining so that I get to meeting sometimes,—though the doctor forbids my going out till warm weather. I have an excellent home at L. P.'s, two miles west of St. Clairsville,—a retired room,—fire night and day in it, and one of the sons lodges in it on a trundle bed within call. The Lord be thanked. He has done great things for me;—the God of my youth,—of my middle age,—and now of my declining years; being now in my eighty-fifth year. Praise his name forever: his mercies are new every morning, and his compassions fail not.

My love reaches to the children of God every where, who are "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." God does not change; he cannot change; his Truth does not change. My dear love is to all that love the Lord Jesus Christ. Say to Friends, "Keep the unity of the Spirit in the bond of peace." Friends every where dwelling together in the love of God, they will make a great conquest over their opposers.

When it is well with you, think of me, and let me have your prayers that I may hold out to the end. As way opens therefor, you may let some of my friends know how I am, and have been;—as much like one risen from the dead as any I have known. Keep to God's holy teachings. Blessed are the peacemakers; for they are the children of God;—not the peace-breakers.

It would be a feast to my eyes to see you; a more

luxurious feast than the banquet of wine that Esther made for the king. Dear hearts,—we shed showers of tears;—at times, of sorrow and of heart-humbling distress;—and sometimes, showers of tears of humbling joy and gladness in the Lord our God, who has kept us to this day, through the great variety of trials and conflicts which we have passed. Glory, glory to his most holy name, and that forevermore. Farewell. H. J.

St. Clairsville, the 15th of the 4th month, 1834. I am yet continued here, and am on the gaining hand, as to bodily strength;—am moving about from one place to another, attending meetings and visiting some Friends in their families, who are confined at home through infirmity, and never likely to get out again. In some of these visits, we have been comforted together in the sweet fellowship of the gospel spirit of love; and more especially as they had not expected to see me again. Indeed, I am a wonder to myself, that I can go about,—a miracle, that I have been raised up, when so short a time past I could not put one foot before the other. I have not yet ventured on horseback, neither is it likely I shall soon, if ever; but I have the use of my right hand, and I wish to be thankful for this and every other blessing. I am better than I ever expected to be, but I am still weak and feeble.

Oh! how forcible are right words! I think Solomon says that words fitly spoken are like apples of gold in pictures or baskets of silver. What a blessing is the precious gift bestowed on us, of sympathy and fellow-feeling for and with one another! There

is a union of souls, in which the life reaches to the life; and in this life, the true light, the greenness and freshness is known. I am very desirous that Friends every where may love one another, keeping the unity of the spirit in the bond of peace; they will then make a great conquest over their enemies. Oh! what a precious thing it is for brethren to dwell together in the true unity!

17th. Next week, I expect to leave home and spend some time in the neighbourhood of Short Creek. My friends will have to help me from place to place; for I have no horse nor carriage of my own. When I was so low, I never expected to ride any more, and so parted with both the creature and the gig, and rather at a low rate in order to raise some money to pay the doctor's and nurse's bills, which were very high. But my soul has much cause to bow in reverence to that God who has done great things for me, a poor creature. It is his own arm that has brought salvation to my soul in the day of trouble. Oh! let me praise his holy name forever, for he has covered my head in the day of many battles. It was he that took me by the hand when I was a poor lad; he led me about and instructed me; he kept me as the apple of his eye. Therefore will I mention the loving kindness of the Lord, and the praises of my God.

In closing the memoirs and journal of the life of Hugh Judge as collected from his papers in the foregoing pages, the testimony of a friend well acquainted with him from early life may be added; which states that "he was industriously engaged as a trav-

eller in the line of the ministry, and on other religious services, from his marriage to the death of his wife, notwithstanding the many difficulties, perplexities and infirmities that he was subject to." Also, after her decease, he was frequently from home on Truth's account, and on social and friendly visits, as appears by the preceding brief memorandums; but he seems to have very much declined keeping a journal, for several of the latter years of his life; or, if he penned such accounts, they have been lost or mislaid in his various removals from place to place.

In the latter end of the 8th month, 1834, he attended most of the sittings of the Yearly Meeting held at Mount Pleasant, Ohio, and appeared to take a lively interest in the concerns and welfare of society. The very large promiscuous gatherings of people who assemble on first-day at Mount Pleasant, at the commencement of the Yearly Meeting continued to be an exercise to his mind, on account of the irregularity and unsettlement apparent on these occasions; and also the holding of a public meeting about the middle of the week of the Yearly Meeting, he expressed his dissatisfaction with. His remarks on these subjects appeared worthy of consideration.

After the meeting, he prepared for a journey eastward over the mountains, and went on to Redstone or Brownsville where he attended meeting; also an afternoon meeting appointed by a friend, and appeared well satisfied therewith. No person having offered as a companion for him from Ohio, and his friends being concerned about his going such a long journey alone, a young man of that neighbourhood agreed to

accompany him as far as Winchester in Virginia. On this occasion Hugh Judge manifested his confidence in the care of an overruling Providence, and his willingness to travel alone, saying that if he died on the road, heaven was as near at one place as another.

Of this journey, the friend above alluded to remarks, that Hugh Judge "having a desire to pay another visit to some of his particular friends in Maryland and Pennsylvania, tho' his bodily system appeared to be nearly worn out and exhausted, he accordingly set out for that purpose and crossed the mountains, not having any regular companion until he reached Baltimore, where he remained some time. During his stay in that city, it appeared probable that he would close his earthly pilgrimage there, from his general debility of body: but, on recovering a little, he proceeded on his journey to Deer Creek and Nottingham; and after attending the Quarterly meeting at the latter place in the 11th month, he went on to John Kendall's, near Kennet Square, in Chester county, where he expected to remain for some time."

On fifth-day, the 18th of the 12th month, he attended the meeting at Kennet Square, and appeared in testimony among them in a lively manner. On the day following, he remained at his lodgings and rested; where he wrote the following note, as the last act of his pen, to which he subscribed his name:

"12th mo. 19th. 1834. Had poor rest some part of last night, and hard cough. After dinner, I lay down and fell asleep,—and awoke with these expressions: 'This land is stained with blood, for which it will be visited.' HUGH JUDGE."

On seventh-day, the 20th, he went into the village of Kennet Square on some business, and as he returned, called to see Martha Lamborn, an old acquaintance and particular friend. With her he was very open and cheerful in conversation, mentioning several circumstances of ancient date, of which they both had recollection: among other things he remarked that his name was signed on three marriage certificates of her brother Joseph Townsend. On taking his leave of her, he intimated that he would call again. After returning to John Kendall's, he eat his supper and went to bed as usual; but about three o'clock in the night, he made some little noise or stir, so as to waken the young man who lodged in the same room with him. The family were collected as soon as possible; but before they reached his bed-side, the vital spark had fled, and a lifeless corpse remained.

Thus closed the life of Hugh Judge, on the 21st of the 12th month, 1834, and on the 23rd his remains were interred in Friends' burying ground at Kennet Square; being about the eighty-fifth year of his age, and having been a minister upwards of sixty-two years.

One of Hugh Judge's daughters, in speaking of her parents, says, "I have few reminiscences of my beloved parents suitable for historical record. That they laboured, suffered, wept and died, as man has ever done, is the amount of what may be said of our poor perishing race. However, something more is due to their memory.

They were eminently endowed with minds superior to many; and this superiority was disciplined

and sanctified by the hallowing influence of the gospel. Perhaps few men have possessed in a greater degree the principles of christian philanthropy, than my father. His charity was of an active and efficient character,—seeking out and relieving (when in circumstances to do it) the bodily wants, and administering to the spiritual conditions of the poor and afflicted. And if unable of his own store to administer to their outward necessities, he applied with ardour to those who were better provided with the good things of this life, endeavouring to enlist them actively in the cause of suffering humanity.

My father was a christian that read the bible with deep attention;—he also read the scriptures to his children and family, and impressed on their minds a reverence for the sacred truths therein contained. He likewise endeavoured to lead us in the way we should go; occasionally assembling us together for religious instruction, which was of incalculable importance to us. From one of these family meetings I date my first remembered serious impressions, when my beloved father bowed in solemn prayer before the throne of God, and supplicated for the tender mercies of the everlasting Jehovah on behalf of his family and children. Then was my youthful heart touched by the finger of Divine love, and the impressions then made have never been effaced.

Oh! that the society of Friends, as a people, would make a more decisive stand in support of Truth's testimony with regard to family worship. How many of their children might have been snatched as brands from the burning, if they had been accustomed from early life to hear their parents read, and, as divinely qualified, expound the scriptures of truth to

their tender minds! Had they also beheld the glorious truths therein contained exemplified in the private walks and daily conversation of their parents, what a numerous company of christian reformers might have been raised up to promulgate the great principles of Truth and righteousness in the earth!

The last visit my dear father paid me was marked by the following incident. My mind was at that time labouring under deep, dark, and gloomy forebodings: spiritually, the heavens above were as brass, the earth beneath, as iron, and to me there appeared no way of escape. I had not communed with him, nor any other human being, in relation to my state of mind; but on taking leave of me, when his aged arms for the last time enfolded his almost despairing daughter, his language was thus: "My daughter, the blessing of the Lord is upon thee. He will forgive all thy backslidings, and love thee freely. The light of his countenance will shine upon thee, and thou shalt yet be able to proclaim of his mercy and goodness to others." But I then thought, surely this is impossible. Yet I have since learned, that what man considers impracticable, God, in the vast resources of his own mighty power, can accomplish; and he has accomplished, and will continue to carry on to perfection that which his own right hand has planned, until it shall have attained to the full stature of a man in Christ.

APPENDIX.

A BRIEF MEMOIR

Of Susanna Judge, *wife of Hugh Judge.*

She was the daughter of Jesse and Susanna Hatton, and from the best accounts obtained, was born in Ireland in or about the year 1753. Her parents were in low circumstances in the world, yet her mother was frequently from home, travelling in the service of Truth, being a minister of good standing in society. In the year 1759, her father died; and in the year following, her mother crossed the atlantic on a religious visit to Friends in America, in which she was engaged about two years, and then returned to her native land. The recital of these circumstances may lead some tender feeling mind to sympathise with orphan children, and especially females who are thus deprived of a mother's care. In a better state of society than the present, when orphan children will be more particularly cared for, the place of parents may be more fully supplied.

In the year 1763, her mother was married to Thomas Lightfoot, of Uwchlan, Chester county. He took a voyage to Ireland for that purpose; and in the following year brought his wife, her daughter Susanna and several of her sons, to this country, and settled with them at his farm in Uwchlan. Here, under the care of her excellent mother, Susanna appears to have been educated in the plain style of Friends, and accustomed to habits of industry, in all the branches of housewifery on a farm.

She was married to Hugh Judge in the 9th mo. 1776, and appears to have been a faithful companion to him, especially in the domestic department of a married life. Of her it may be said, "she looked well to the ways of her household and eat not the bread of idleness: her children also rose up and called her blessed."

Her husband being much from home, in the work of the ministry and the service of society, a great weight of care and responsibility rested on her in his absence. Her prudence and circumspection, however, in the management of their affairs, was a great blessing. Of the state of her mind, on some of these occasions, she wrote as follows: "7th month, 19th, 1784. I often think I have more to war with than others, and am ready to cry out, my weakness is so great. I seem stripped and divested of every good faculty, and I dare not write of that which I have not feelingly experienced to be the Truth.

1st month, 12th, 1785. This day was our monthly meeting, which was a proving season to me; insomuch that I was ready to say in the depth of my anxiety and distress, Open unto me thy judgments, O Lord; and let not thine hand spare, nor thine eye pity, until I am made what thou wilt have me to be. Oh! that I could walk softly before him all the days of my appointed time, and even lay my mouth in the dust, keeping silence before him: yet I rejoice at the prosperity of Truth in the hearts of others."

To her husband while on a religious visit in the southern States, she wrote thus:

I desire that thou may grow stronger and stronger in Christ, thy holy head and high priest, who has indeed wrought wonders for thee, in leading thee

out of the house of bondage from under the cruel taskmaster, and has put a new song in thy mouth, as on the banks of deliverance. As I believe thou hast set out with full dedication of heart to do whatever thy hand shall find to do, so I wish thou may be encouraged faithfully to discharge thy duty: and do not hurry overmuch, so as to injure thy health, or mar the work through an over anxiousness to get home. I get along much better than I expected: indeed I often fear I live too easy, and that I am not enough sensible of the many hardships to which thou and other dear servants are exposed.

The 14th day of the 3rd month, 1790. Under a feeling of my own insufficiency and weakness, the choice which Solomon made when God appeared to him at Gibeon, has been brought to my view, with some degree of life and encouragement. He requested not long life, nor riches nor honour, but he asked for a wise and understanding heart to go out and come in before the people. And surely I have great need earnestly to make the same request. The different dispositions I have to do with require a steady watch and uniform conduct, of which I am not capable, without Divine assistance.

4th mo. 29th. My barren state of mind seems almost like the heath in the desert that knoweth not when good cometh. I am traversing a long and dreary wilderness, through repeated disobedience and revoltings; and yet through all I do feel a love to the cause of Truth, with sincere desires for the prosperity thereof.

On the 1st of the 5th month, my dear step-mother Rachel Lightfoot departed this life. Several times the day before, she expressed a desire to be released,

and said it would be to her a joyful change. After the funeral, I returned home to Brandywine, and found the neighbourhood in mourning on account of the sudden removal of our beloved friend Joseph West. He departed on sixth-day evening, in great tranquillity of mind, and assurance of a happy admittance where the wicked cease from troubling and the weary soul finds rest. He was ill about a week, his disorder being very severe; yet he was perfectly sensible to the last. After taking leave of his wife and giving her his last advice, he said he had now done with her and all the world. His corpse was carried into the meeting house on first-day afternoon, and a large and solemn meeting held, in which Daniel Offley appeared in testimony, beginning with the words of the prophet, "The righteous perisheth, and no man layeth it to heart." A short notice of his death appeared in one of the public papers which says, "The body was then conveyed to the Friends' burial ground, attended by a numerous concourse of sorrowing friends, and there committed to the silent grave. By this event, his wife is plunged in sorrow, and the congregation of which he was an honourable and exemplary member, is left as a flock without a shepherd, and christians of all denominations join in the general mourning. If the prayers of his friends, the most unremitted attention of his physicians, and the wishes of all who knew him, could have lengthened his life, he would have still lived;—but they availed not."

Soon after this afflictive event, I received a letter from my dear husband who was travelling on a religious visit in New England, in which he says, "My soul is in deep mourning, but not on dear Joseph

West's account; no—all is well with him, I am assured. But Oh! the church's great loss; and thou, O Wilmington, in particular—one of thy bright stars is taken away,—a pillar that stood many a storm. Mine eyes have often shed tears when I have looked over thee,—and now in a very plentiful manner. Oh! that this unexpected stroke may have an humbling, and an awakening reach upon those that are behindhand with their day's work. In this case, there is no cause to mourn for the dead,—but for the living. It seems as if the everlasting Father was taking the work into his own hands, to bring down high looks and lofty spirits, for the sound of mortality is heard in many places;—may the living lay it to heart."

In the 6th mo. she thus wrote to her husband who was still on a religious visit in New England: "Two days ago, I received thine; and when I read of the great danger thou wast in on the water, tears of thankfulness flowed from my eyes, and I felt gratitude to the great Preserver of men, who often sees meet to try his chosen servants, even as it were to a hairs-breadth, and in many ways, both inwardly and outwardly. I feel near sympathy with thee in thy deep wading and many exercises, meted out to thee in infinite wisdom. I have no doubt, that thou hast often to drink of the wormwood and the gall;—but canst thou ask or expect any other? Has it not been the experience of the faithful in all ages? The servant is not greater than his Master. I earnestly wish for thy encouragement, and that thou mayst witness the angel of the Divine presence to encamp round about thy dwelling,—enabling thee to press through all opposition, so that thou mayst indeed

know a treading on scorpions, and over all the power of the enemy, and that finally thou may have to rejoice that thy name is written in the Lamb's book of life."

The following instructive and sympathizing letter from Job Scott, claims a place in these Memoirs.

Portsmouth on Rhode Island, 11th of 8th mo. 1790.

Dear friend, Susanna Judge,—I left home yesterday and came on this island last evening, to attend our Quarterly meeting: the select meeting begins to-day. I left my family and am myself about as well as usual (of late.) I expect thy dear husband is somewhere on the island—he has been several times at our meeting at Providence, and I have been with him at divers other meetings, besides our last Yearly Meeting. I believe he has had his health on the whole very well since he left thee. He has been several times at my house, with his choice companion James Mott, from New York government, a friend I dearly love and highly prize. They seem to me to travel in true harmony, both wishing and aiming at the good of the great good cause. I have often felt at least a little for thee in his absence; and have much desired thou may be wholly (not in part only, but wholly) resigned to thy present allotment: all must and will work together for good to thy soul, if rightly improved. Thou art in a neighbourhood, I believe, of kind friends, which is no small comfort under such circumstances as thine. Trust thou in God, and he will uphold thee;—strive to nurture thy dear babes in the fear and admonition of the Lord, and he will bless thee, and help thee to guide and guard thy household: the weight of it may be hea-

vy on thee,—but pressure, if rightly borne, bows us to the Root, whence all our help arises. The Root *bears us*, not *we it*,—and if we are not bowed to it, we know sensibly but little of its supporting influence.

Here is the great failure in all christian societies, and too much so in almost all individuals of all societies: they begin, many of them, in some degree more or less, in the spirit; but not keeping close enough to it, nor singly dependant on its aid, they are attempting (an impossibility) to be made perfect by the flesh; that is, by creaturely activity, out of the life, or at best in the mixture. Oh! how this mars the work and dims the lustre, even of some that are in a good degree truly the Lord's anointed. May we, as a people known of him, and having known him and been instructed by him above all the families of the earth, ever lie low before him and be nothing without him; yet ready and willing to follow and obey him, and that in all things and wherever he leadeth. Indeed, tho' I have quite unexpectedly written as I have on the great loss sustained by not bowing to the Root, and knowing ourselves wholly borne by it, my fears have been more that thou would err and suffer loss by an unwillingness to follow the Captain of our salvation fully, than that thou would be over active in religious performances any way. Some err on the right hand, some on the left, and some on both. Some are now too slow; anon they are too fast; and perhaps rarely find the holy safe medium; or, however, do not steadily abide in it. Oh! the want of patience in waiting to know, and therein steadily going through from the beginning to the end of our exercise and duty! My poor soul

knows something of it, and has, through wounds and pangs and perils, been made earnestly to groan for deliverance from my own will, my own choice, my own activity, my own backwardness, my own inclination to hold the helm, in any respect, or in any degree. But, alas! shall I ever attain to, so as to abide in this holy habitation? Surely, I shall be hewed and hammered, turned and overturned, and distressed all the days of my life, unless I do attain it; for my God will not give solid settlement to my soul without it. I have seen it,—I have seen it,—I have clearly discerned the beauty and preciousness of it—may I never sit down short of it, and may all the many thousands of Israel more and more labour after it.

But why should I say all this to thee? I thought to have told thee a little of thy dear husband's getting along; and lo! my pen has been directed in another line, and I always find it safest to yield to inward direction, when pretty well assured it is of the right kind. Here now is a place where we often stumble: we too often either take something for Divine opening and direction which is not so, and too eagerly and readily catch at it,—or too long stand doubting, withholding, turning the fleece, and asking greater assurance than we ought to look for. Be thou, dear Susanna, aware of the latter extreme. Had thy dear mother stood, and continued thus looking for a removal of every doubt, diffidence and difficulty, I believe she had never been the instrument of good to so many thousands, as she has been; and yet I think few have been more careful not to move without Divine direction than she was. May this part of her example too, be duly followed. But there

is a safe and precious *medium*,—let us labour to learn it, love it, and ever live and act in it.

If thou art a widow longer than thou at first expected to be, may thou remember, thou art never quite right, but when thou canst say from the heart, "Thy will be done;" and this must be in *all* things. Though I hope my dear friend Hugh will be favoured to find, and attend to the right time of returning to thee, I would by no means encourage long visits where short ones will answer the end, and afford peace of mind; nor yet would I have any make more haste than good speed. Oh! the *precious medium!* I believe thou may rest assured, thy husband is truly desirous of being more and more acquainted with it, and of keeping more and more steadily in it; and if he is enough singly and attentively reliant upon that whereby alone he can truly learn it, I trust this journey will be attended with improvement to himself, as well as to some others.

Such as travel abroad and are sometimes a good deal favoured, often hear things through the weakness of others, which tend to build up that which our gracious Shepherd has for many years, through various deep probations, been turning his hand upon us to bring down and destroy in us. This requires great watchfulness and abasement in such as hear such things. Oh! are any of us sufficiently humbled? I often fear I am not; and sometimes that I never shall be. I have thought if Friends where I have travelled, had been as ready to speak freely to me of misses as of my hits, it might have tended to make me hit oftener, and saved themselves from some misses. But let men say or do whatever they may, our God, if we attend closely, will humble us,—

will keep and preserve us. This has been the travail in degree of my soul, when abroad on Truth's errand; and this I am persuaded firmly is in degree the travail of thy dear husband. May he see of the travail of his soul and be satisfied: may he learn by the things that from day to day, and from trial to trial, he suffereth: and mayst thou be favoured to give him up with such cheerfulness as that thou may receive him again in the right time, with fulness of true joyfulness. He don't travel through our land without his conflicts. He is led in a very close line, and there is cause enough for it: but it requires great care, caution, patience, charity, and attention,—pure and deep attention to the Divine gift and opening, to get safely along in such a line. My soul has worshipped in deep prostration before the Lord, and been engaged in solemn intercession that he may be kept and directed in safety and usefulness in all his stepings,—preserved from all that would in any wise mar or obscure, or hurt his service. When he keeps down to the precious life, and steps along in a low place, I feel deep and endeared unity with him and with the gift bestowed on him; and perhaps as much so when he feels in himself as if he makes little out, as at any time. Oh! I love the lowly, humble, careful traveller. I love to travail with him here in that which is within the vail,—which the vulture's eye sees not. And here I sometimes see excellency, where many see nothing but a visage marred, deformed, and uncomely in their view. Here I have sometimes deep fellowship in suffering; and on the contrary, I sometimes can feel or find but little to own or rejoice in, in the labours of some, even when there is loud acclamations of applause from the mul-

titude of Friends and others. However, I would not too far prefer my own sense of things,—my feelings are as they are,—and I wish to learn more nothingness. This is a lesson I am *but learning;* and this I believe thy beloved has in degree learned, and is wishing to learn. I think I know he is; and hope all the powers of darkness and seduction may be utterly unable to draw him from it, or stop his progress in it. I should have been glad to have been more with him, but believe he takes the will for the deed; and as I trust he mostly finds kind friends in his travels, I have been easier in being prevented going more with him, than I otherwise should have been. I this minute hear that he got on this island last evening. Benjamin Swett is also on; he crossed the ferry in the boat with me and several other Friends last evening. Joshua Brown, I hear, is gone eastward, as is I suppose Elizabeth Drinker.

Friends are generally well, after a very general illness. My family I left all about,—my dear wife feeble all summer after the measles, which she had with considerable violence soon after I returned home. We were nearly all sick together; but let us rejoice in tribulation, inward and outward, and press forward through all to the mark,—the prize of the high calling. My love is dearly to many dear friends among you. I need not name them; but do tell thy dear children I love them, and much wish them to be good children; obey their mother, love one another, and serve their Creator now in the days of their youth. And now, having thus far unexpectedly, if not too far, enlarged, I bid thee, with the salutation of endeared and affectionate good will, farewell—and rest thy friend, JOB SCOTT.

8th mo. 12th. In our religious meetings, we often sit in silence from week to week, except when a stranger drops in, which is very seldom. I often think of what has been in time past sounded in our ears, that there would be a famine of hearing the Word in this place. That we may improve under this dispensation, is my serious wish and desire.

Again in the 9th month, she gave this excellent advice in a letter to her husband, still absent in New England: "Mayst thou witness a perfect victory over every weakness and infirmity of flesh and spirit, growing stronger and stronger, from one degree of grace unto another, until thou attain to the stature of a perfect man in Christ, and become skilful in dividing the word aright. I find by thy letters, that thou art led in a close line, and I have no doubt there is cause for it: but, as observed in the preceding letter, "it requires great care, caution, patience, charity, attention,—pure and deep attention to the Divine gift and opening, to get safely along in such a line of service." I fervently desire thy preservation from every thing that would hurt or obscure thy service, and that thou may "know thy urim and thy thummim to be with thy Holy One." And as thou keeps down to and with the precious gift bestowed on thee, there is not a doubt remaining with me, that thou wilt be preserved in usefulness in all thy steppings along, to the honour of his great name who hath marvellously called thee to this work, and also to thy own solid and substantial peace; and thus be favoured to return at the right time to our mutual joy and rejoicing."

11th mo. 14th. As to the state of my mind, I am still tottering along, though at times almost without

hope of ever attaining to be even a door-keeper in the house of the Lord. My spiritual enemies seem to increase, and so bear me down at times that I have not strength enough even to groan for deliverance. But Oh! that I may not faint nor grow weary in this combat, which I feel to be sore and hard for the creature to endure. But "why should a living man complain,—a man for the punishment of his sins?" This language of the prophet has of late sometimes saluted mine ear, and tended in some measure to calm my mind, and raise a hope that I am not utterly cast off and forgotten.

29th. Oh! that I may have an unshaken confidence in that mighty arm of power that has hitherto helped us and cast up a way where no way appeared, even as to the things of this life. May we ever retain in remembrance his many mercies and favours, and commemorate the same with hearts filled with gratitude and love, is my sincere desire. This evening, my soul is humbly bowed, under a grateful sense of the many blessings conferred on us by our gracious Benefactor.

1st month, 22nd, 1791. It continues to be with me the most trying time I ever knew. The heavens seem as brass, and the earth as iron; so that I can adopt the language of poor Job when in deep affliction,—"mine eyes are foul with weeping, and on my eyelids is the shadow of death." All outward help seems removed; yet a humble hope attends my mind that I shall be preserved in patience and resignation;—a state which, through adorable goodness, mercy and loving kindness, I have very much experienced during the present trying dispensation.

At our monthly meeting to day, Zachariah Ferris, thro' his friend Samuel Canby, laid before Friends a concern to visit the meetings in New Jersey and some in Chester county. He returned a few weeks ago from his southern journey, and produced satisfactory accounts of his religious labours in that part of the vineyard. Since which, on his returning from White-clay creek, he was overset and got very much hurt; so that he has not been able to walk since. But he believes he will be made whole if he is set at liberty to go to Jersey; his faith indeed appears to be stronger than that of some of his friends.

5th mo. 4th. I am still floating as on the surface, in a state of fears and doubtings, and often made to cry out in secret, Who shall deliver me from the body of this death? Weakness is my portion, yet I feel sin to be exceeding sinful: but Oh! the snares, temptations and discouragements to which I am subject. Yet I desire to be willing to endure every refining operation which the great Refiner may see necessary for one that hath so much dross remaining. It is nevertheless with reverence of soul that I can acknowledge, I have not a hard Master to deal with; for at seasons he is pleased, in his infinite condescension, to cause the clouds of doubt and darkness to be dispersed, and a glimpse of hope to arise for my encouragement. In such seasons I remember it is said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Our friend Zachariah Ferris has, according to his faith, marvellously recovered of his hurt and lameness, so as to walk almost as well as before. He set out on his journey to the Jerseys about the middle

of this month, having Robert Johnson for a companion.

6th mo. 25th. In the great work of regeneration, there is a state of suffering before a state of rejoicing; for they that will reign with Christ, must suffer with him; and the servant is not greater than the Master. Of late I have often thought, that to be made feelingly sensible of our own insufficiency and weakness, was a great favour conferred by our all-wise Creator. This tends to our preservation: for, however we may at seasons be Divinely illuminated and favoured with good, yet if we do not maintain the watch in an humble sense of our own inability to keep ourselves, our enemy *self* may get to work, and wound our peace by marring the good work that has been begun in us. Oh! that every motion and action of an independent selfish nature may be slain in us.

7th mo. 2nd. I am glad to hear that dear Richard Mott has put his hand to the gospel plough; may he never look back. There is indeed great need of faithful labourers in this our day, who will not flinch in the time of trial. May he hold on his way in the Truth, and experience a growth from stature to stature, until he shall arrive at a state of manhood in Christ, and become skilful in dividing the Word aright.

8th mo. 1st. I feel this language to spring up in my heart, Thy will, O Lord, be done. I can acknowledge that he has done much for me and my family, and all we can do in return is small indeed; yet such is his love and condescension, that a free-will offering, though it be but a turtle dove or a young pigeon, is as acceptable to him as larger sa-

crifices. May we remember this, even when discouragements arise and seem to surround us.

Philadelphia, 10th mo. 1st. I have renewed cause to acknowledge that God is good, and experimentally to know that his mercies fail not; therefore are the sons of wrestling Jacob not consumed. We have been favoured, through the several sittings of this Yearly Meeting, with the continuation of his heavenly regard and notice. Notwithstanding the many deficiencies complained of, and the manifest declension of our society in general, yet hath he been pleased, in great love and condescension, to appear amongst us and make himself known by the breaking of bread, to the refreshment of the weary travellers Sion-wards.

Our friend Robert Nesbit, from New England, has been very acceptably exercised, at least to the living part of the body of Friends; altho' some who are looked upon as among the leaders of the people, could hardly bear his plain dealing. He is greatly concerned for the support of our christian testimony to plainness and simplicity; and was much distressed with the appearance of the assistant clerk, which he observed was not consistent with the station he filled. He said it was like holding out a precedent by that Yearly Meeting to encourage libertinism, while they were remonstrating against it. After he had relieved his mind, he told Friends he was now a member of that Meeting and under their care for the present, and that he stood open to his friends; but withal told them he felt that which bore him above the fear of man. Several expressed their uneasiness with the assistant clerk's appearance; others thought private labour would have been much bet-

ter, (which it is said has not been lacking.) It made some stir in the Meeting; but our worthy friend James Thornton wisely settled the matter, without lessening the weight of Robert's concern and testimony.

In a letter to her son Thomas, dated at Philadelphia, 7th month 3rd, 1792, are these expressions of maternal solicitude for his welfare and preservation. It was directed to the care of Hugh David, at Rahway, where he was placed apprentice. "My dear son, thou art daily the object of my deep thoughtfulness, being anxiously concerned for thy preservation from every hurtful thing. O my dear child, love retirement;—be not anxious to enlarge thy acquaintance, but be contented to stay much at home. Be faithful in thy master's absence as though he were present;—be courteous and obliging to all about thee, and those with whom thou art necessarily in company; but beware of too great familiarity with any. Be much in the company of thy master and mistress at suitable seasons; and when it is otherwise and thou art at leisure, seek not other unsuitable company, but rather retire alone and amuse thyself with thy books or pen. Mayst thou keep near to that which has often melted thee into great tenderness of spirit, even thy Maker's love. Mayst thou dedicate the flower of thy youth wholly to him: thou art not too young to make this dedication;—an early sacrifice is truly well-pleasing and acceptable to him. I feel thee near and precious to my life; and Oh! that thou may ever dwell in his holy fear, who preserves his humble dependant children out of every snare and temptation."

By the preceding Journal and Memoirs of her hus-

band, it may be remembered that they removed from Brandywine, to New Rochelle, and thence to New York city. As Susanna wrote but little, no account is found of her life and state of mind during this interval, till 1st mo. 31st, 1800, when she thus addressed her husband who was from home on a religious visit to Canada and the northern part of New York state. "I have hitherto been supported beyond my expectation; therefore have great cause to be thankful and put my whole trust and confidence in that almighty Arm of power which hath hitherto helped me in the needful time. We have been favoured with the company of dear Sarah Talbot, of Chester county, on her return from England. She stayed about a week, until her husband came to her. She retains her integrity, sweetness and simplicity, and is considerably improved in her gift."

"It is cause of humble thankfulness that thou, my dear, art so supported through heights and depths, and favoured with health. May thou continue, with unreserved dedication of heart, to follow the captain of thy salvation wherever he may be pleased to lead thee in the clearness: then all will be well, whether thy stay be longer or shorter. The Lord has indeed done much for us,—which demands grateful returns on our parts. This I am fully sensible of; and however short I may fall of coming up in the full discharge of my own duty, I much wish to encourage thee in fulfilling thine, and hope when permitted to return to us, thou may bring no burdens of omission with thee."

8th mo. 1800. I often think of the journey thro' this life, as being short, at most: and what matter is it, what we pass through here,—whether the road be

strewed with roses or with thorns,—whether prosperity or adversity attend us,—provided we are sufficiently concerned to obtain an eternal inheritance in that city which hath "no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof;" and where "God shall wipe away all tears from every eye, and there shall be no more death, neither sorrow, nor crying, nor pain;" but the redeemed shall enjoy the full fruition of all their painful labours.

9th mo. 9th. Four persons are reported to have died lately in this city, under all the dreadful symptoms of the yellow fever; yet the physicians flatter the public that as the season is advanced and the weather remarkably cool, it will not spread much: but how far is only known to Him who weigheth the mountains in scales, and the hills in a balance, and who will certainly do right. Happy for those who put their trust and confidence in him alone, the true Physician of value.

I have lately had account from Ireland, that my brother Joseph Hatton was removed from works to rewards on the 10th of the 4th month last. Thus, one passeth away after another; and happy will it be for those who make a right improvement of these awful warnings,—having this language deeply impressed on the mind, "Be ye also ready," for ye know not at what hour the messenger cometh.

Again, in the year 1803, the yellow fever appeared in New York, in relation to which, Susanna Judge wrote thus in the 9th mo: "The alarm of the fever continues to prevail, insomuch that many have fled, and divers of our neighbours are going to look for places of refuge: for my part, I see no cause for

such a general consternation, although things begin to wear a melancholy appearance. However, thro' it all, my mind remains in perfect quiet, as respects the sickness, let the event be as it may."

It will be recollected, that they removed from New York to Little Falls, in Maryland, in the year 1804. While here, Susanna Judge accompanied E. C. on a religious visit to a number of meetings in and south of Baltimore. While out on this journey, S. J. writes, "I sincerely wish she had a more suitable companion, one that could hold up her hands, and help her in the work. Ah! how far short I am of what I might have been! I feel as if I had much to do, and the day is far advanced."

It should have been noted in the proper place, that Susanna Judge was appointed to the station of an elder in the church, while residing in New York; and again while a member of Baltimore Yearly Meeting; and it is believed she was usefully engaged in the services devolving on that office in society, her judgment and feeling sympathy with relation to the ministry being remarkably clear and lively.

After their removal to Ohio in the spring of 1815, the loss of her services in society was realized in Baltimore and its neighbourhood; insomuch that a Friend remarked at the Yearly Meeting held in that city in the 10th month, that Susanna Judge was very much missed in that annual gathering,—that her absence was sensibly felt in the several sittings thereof, and often expressed out of meetings. This shows in some degree, her character and standing among Friends during the few years she was a member of that Yearly Meeting. Her quiet spirit, and her unassuming manners were not calculated to attract much

notice; and it is to be regretted that so few testimonials of her worth and services in society, civil and religious, are now to be found on record for the benefit of survivors.

For some time, their residence was at Barnesville, in Ohio, whence she dated a letter to her husband while out on a religious visit to the Yearly Meetings of Philadelphia, New York, and New England, in 1816. In this she mentions being engaged with other Friends in visiting families: and in the 7th month, adds, "We had a remarkably cold spring here; the fruit of every description entirely cut off with severe frosts. Orchards that have never been known to fail before, wholly destitute: and the dry weather, in the lower parts of the State, has very much hurt the crops of corn. In some places, the small grain is entirely destroyed by a worm which is called the army-worm. Being unable to walk to meeting, I have missed attending many, since thou left home. My dwelling, spiritually, has been in a barren land; where there seems to be neither dew, nor rain, nor fields of offerings. But may the God of all grace, mercy and truth, have thee in his holy care and keeping, and richly furnish thee unto every good work, to the praise of his own great name, and the peace and consolation of thy own soul,—so prayeth thy affectionate wife,

SUSANNA JUDGE."

The following expressions, in reference to their settlement in Ohio, are from one of her children in a letter to her, received near the close of the year 1816: "I hope and trust thou art more comfortable in *every way*, than formerly; and that thy last days will be thy best days in an outward sense. For thy mind was always centred in God for comfort and

consolation in seasons of close trial, else what would have become of thee many times?"

In the fall of the year 1816, Susanna Judge set out on a journey to Carolina, as companion to a ministering Friend. The following short account of part of this visit, is taken from her letters to her husband.

"On the Alleghany mountain, the axle-tree of our carriage broke; and had not a man who was at work on the road kindly assisted us, we should have been in a bad fix, as the people say. We made out to get it to a smith's shop, where it was mended by next morning, and we proceeded twenty-four miles to one Steward's, five miles below the foot of the Alleghany: here the roads parted, one to Winchester, and the other called the nigh way between the mountains. The latter was preferred, as least expensive, and a rough way it proved. On the 25th of the 10th month, we arrived at Westfield, in Stokes county, North Carolina. Next day, we visited three families, and went six miles to Jehu Jackson's, a kind friend near Westfield meeting house. Here, we met with Isaac Hammer, of Tennessee, who is out on a religious visit, with an extensive prospect. He had appointed a meeting at the Hollow, which we attended; then went to Hunting-creek and Deep-creek. I thought it was a low time at each place, tho' Isaac Hammer and Ruth laboured honestly in two of the meetings,—the other was silent. After meeting at Deep-creek we rode ten miles to a tavern and lodged; next day we travelled forty miles to Robert Steward's at Deep river, where the select Yearly Meeting was held, and we stayed there till after the first-day meeting: then went to New Garden, to the house of our kind friends, Timothy and Judith Russel, from

Nantucket. They remember thee, as do many others in this land.

On second-day, the 4th of the 11th month, the Yearly Meeting began. It was said to be small, in part occasioned by the great scarcity of provender; the crops in many places having been very much injured by the extreme drought in the forepart of the season, and by the early frost this fall. The Friend where we stayed, used to feed twenty-five horses; he now told us he could not keep one: so they were sent six miles to Robert Steward's, who has a mill, and kindly offered to take good care of them.

This Yearly Meeting I think was a good one; and though not a great deal of preaching, yet there were divers living testimonies borne by some of our worthy ancients; among whom was Ann Jessop, in the seventy-eighth year of her age, Charity Cook, Silas Holloway, Edward Brookes from Wilmington, Delaware, and our dear Ruth, who was enabled to lift up her voice like a trumpet, so that we thought she was distinctly heard by all. The Yearly Meeting at New Garden closed on the 7th, and we went on thence fourteen miles to Centre, where the Western Quarter was held. After that meeting, we parted with Charity Cook and Isaac Hammer,—they going for Bush river in South Carolina, and we turned our faces eastward. On the way, we had meetings at Providence, Cane-creek, Long's, Rocky river, South Fork, Spring Meeting (where David Vestal lives) and Eno. From thence we travelled two hundred and fifty miles to Rich-square, and had a fatiguing time for the poor horses, by reason of the weather's changing from pretty severe cold (for the season) to very warm, remarkably so for this country; so that we

had to tarry to let them rest. We attended Rich-square meeting on first-day, the 24th of the 11th month; and that afternoon rode seventeen miles to Eli Copeland's, who had waited on us from New Garden.

On second-day, the 25th, his son John accompanied us forty miles to the hospitable mansion of Axiom Newby's widow, in Perquimons county. This was like a pleasant home to us, for they are a lovely family; and it is refreshing to weary travellers,—like a brook by the way,—sometimes to fall in with such kind families, where not only the outward man is abundantly furnished with comfortable accommodations, but a fellow-feeling and near sympathy is felt with tried minds. Yet, with all these, we are reminded that this is not the place of our rest.

Dost thou remember Silas Holloway? He was at the Yearly Meeting at New Garden; he is advanced in age, near fourscore, and very feeble in body, but appears to be strong in the Lord and in the power of his might, like a shock of corn nearly ripe for the heavenly garner. Also dear old David Vestal appears to have nothing to do but render up his accounts with joy. He desired me to tell thee that he was still moving in the body, and he hoped his love to Truth and Friends was as strong as ever.

11th mo. 27th. We attended a meeting at Beech Spring, and next day one at Sutton's Creek; in both of which Ruth laboured faithfully to discharge the trust committed to her, and I hope she will enjoy the reward of peace; though the state of the church is such that we cannot expect great things. As to myself, if I can but move along so as to do no harm, and receive a little benefit, it is all I look for. On

the 29th, we attended the select Quarterly meeting at Piney Woods, and next day that for business; and I thought dear Ruth was remarkably favoured in the latter, to the edification I hope of many. On first-day, the 1st of 12th mo. we attended Piney Woods meeting, and next day had a meeting at Bass Creek; one at the Narrows on the day following, and one at New-begun Creek on fourth-day, the 4th; another at Simons' Creek on fifth-day, and the next day at Little river. We lodged at the house of our kind friend William Carter, who with his wife received us affectionately. She had lately joined Friends, and appeared to be a plain, exemplary woman. We expect to return by way of Winchester."

No account is given of the remainder of this journey, nor in her own hand-writing, of the remainder of her pilgrimage here below. By reference to the preceding account of her husband's life and travels, it appears that she several times accompanied him across the mountains to visit their children and friends in Pennsylvania and Maryland. But among other infirmities of age and the decline of life, her eye-sight was so much impaired that it became difficult for her to see with clearness so as to go about, or to know persons. An instructive reference is made to this circumstance in the following extract from a letter to her, dated 5th mo. 24th, 1822.

"I often think of and sympathise with you in your present allotments;—one of you almost void of hearing, and the other nearly deprived of sight—two of the most essential senses that render social communication both a blessing and a delight. But shall we murmur at these things? God forbid. Rather let us consider them as a cause of rejoicing; being in-

structed and taught to be content with the dispensations of a wise and gracious Providence, who is able to sanctify all our afflictions by turning them into blessings, and to settle us in the full belief that all these things will work together for the good of those that love and fear him. This brings us to fulfil the apostle's advice, to "rejoice evermore; pray without ceasing, and in every thing give thanks." In the love and fellowship of the gospel, I am thy affectionate friend, ELIAS HICKS.

Susanna Judge died at their residence in Ohio, in the 9th month, 1827, aged about seventy-four years.

Among the testimonies concerning her, the following is from one of her children. "My dear mother was a woman of a sorrowful spirit, at times.—With me, she effected more by her tears and expostulations, than others could by severity and sternness. I believe her to have been a deeply exercised, pious woman, and that she held much sweet union and communion of soul with her God. She read the scriptures much; and her life was a practical comment upon the great truths therein contained. Her faith, her works and her love were known to her God, and he graciously manifested to those whom she left behind, that her soul as it left its tenement of clay was received into the mansions of everlasting rest. Not only, during her last illness, did she speak of the presence of her Saviour, but the calm serenity of her mind was marked on her placid countenance, even after the spirit had returned to him who gave it. She was lovely in life, and in death the excellency of her glory departed not from her."

UNIVERSITY OF CALIFORNIA, LOS ANGELES
THE UNIVERSITY LIBRARY
This book is DUE on the last date stamped below

APR 06 1987
APR 02 1987

NON-RENEWABLE

APR 11 1991

RECD LD-URL
DUE 2 WKS FROM DATE RECEIVED
JUN 05 1991

Form L-9
25m-2,'43(5205)

UNIVERSITY of CALIFORNIA

LOS ANGELES
LIBRARY

3 1158 01176 9600

UC SOUTHERN REGIONAL LIBRARY FACILITY

AA 000 701 941 7

BX
7795
J8A4